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REDEEMING THE WEST

TOWARDS A NEW AND UNITED HUMANITÄTSBUND

THE Liturgical Movement within the Church and the efforts of European statesmen to establish a Western Union are but two striking manifestations of what Herder would describe as "eine unendliche Verschiedenheit zu einer Einheit strebend, die in allen liegt, die alle fördert."¹⁾ Our Western civilization has been undergoing an accelerated process of disintegration for the past three centuries. The instinct of self-preservation working, as it were, in the lower strata of human nature, has, by its startled awareness, reacted on the higher instincts and roused in Western man the dire need for spiritual unity. We are the witnesses of the tragic working-out of sheer Intellectualism. The West, if it is to be saved, must be rescued by the fecundity of the outlawed Will. Intellectualism has split Western civilization into a myriad mutually hostile elements. By Love, which is of the Will, it can be bound up again in the *unitas caritatis*. Harnack rightly said that what gave the Church of the first centuries its rapid triumph over the forces which set out to crush it was the "infinite love in ordinary intercourse." And so different a theologian as the persuasive Karl Adam asks, in a sharp criticism of speculative Christianity in the masterly "Christ and the Western Mind": "Whose fault is it that the old equation, Catholic Christianity = love in faith = faith in love, applies no longer, that it cannot longer be said as it was of the primitive faithful: 'See how they love one another?' . . . Should we not long ago have conquered the world for the joyous news of the Faith, if not over wide stretches the words even now applied to us: *Refrigescet caritas multorum?* Here destiny lies in wait for us; here our responsibility stares us in the face; here our crisis awaits us and judgment threatens."

Western man stands now, like Faust, cursing the confusion which mere Intellectualism has

brought on him, the heart-shrivelling, mind-shattering effects of it all, and hungering in his age for the love that in the dim past had unified and made holy his life. And amidst his weariness and distraction he seems to hear the Chorus of Spirits:

"Weh, weh,
Du hast sie zerstört,
Die schöne Welt,
Mit mächtiger Faust:
Sie stürzt, sie zerfällt,
Ein Halbgott hat sie zerschlagen.
Wir tragen
Die Trümmern ins Nichts hinüber,
Und klagen
Ueber die verlorne Schöne . . ."

From the beginning Providence chose the West to give the outward form to His Mystical Body. To the West, as to the soul of the individual, this admonition was added to the Divine election: "I have chosen you, you have not chosen Me." God might have chosen other cultures besides the Graeco-Roman to weave "der Gottheit lebendiges Kleid" for that Mystical Body, and prepared them with languages and laws and a splendid framework of philosophy for so high a vocation. But, having chosen the West for the diffusion of the message of Christ, Western civilization became deeply inwoven with Christianity. It is not that Christ needs the West, nor should the question be posed by asking if the West needs Christ and His Message, but rather, as Karl Adam suggests: "Why is His Message in its full sense addressed precisely to us in the West? Why are we under a quite special obligation to Him, an obligation such that we destroy not only our supernatural but even our natural life if we abandon Him?"

When, with the aid of this Christbetrunkener theologian, we look back in historical perspective over the relations of the genius of Greece, of Rome and of the Germanic peoples to Christianity,

¹⁾ Translation: An infinite diversity striving toward a unity, which exists in all things and which promotes all.

we marvel at the way in which God brought the Western mind into His service. "The best forces in Western Europe are vested in Christianity, and they partake therefore to a certain extent of the permanence of the message itself. This relation to Christianity is so intimate and essential that we may say that Christianity is the destiny of the Western mind . . . The vocation to be a *Christophorus* is the beginning and end of the West."

But these triple Grecian, Roman and Germanic forces which formed the Western mind, seemed to grow impatient of the sweet yoke of the *onus Christi*, and in time came to an orgiastic exaggeration of the very virtues for which they had been pressed into the service of the Gospel. Thus, "Greek thought, with its passion for the *theoriai*, which had been so valuable in the rational formulation of the truths of Revelation, was gradually exaggerated into the one-sided Intellectualism of later Scholasticism; thence it was but a step to the Rationalism of the Age of Enlightenment, and thence again to the autonomy of pure reason."

Roman genius brought splendid gifts: order, law, authority, dominion, prudence, the golden mean, moderation, as well as the widely diffused Latin tongue and the broad Roman roads reaching out to every corner of the known world, so that the legions of Christ might later follow the imperial paths traced out by the Roman eagles. But, "the political and juridical sense of the Roman, so important a factor in the development of canon and civil law, in the growth of a visible juridically governed Church and in the relations between the Papacy and Empire, created of itself in the course of history occasions for so serious a friction between secular and ecclesiastical authority that the emancipation of the state, of society and economic life appeared as a natural consequence." In the Roman genius lay the seeds of that secularism which has banished religion from one level after another of contemporary life. For the Roman mind never seemed to lose sight of earth. There is in Roman architecture, with its horizontal lines, and in Roman literature, with its gravely controlled emotions, its almost complacent repose in the world of physical sensations, a tacit agreement that the right ordering of this world ought not be deranged by any irrational considerations of the uncontrollable world of the spiritual.

Where the Romans had been content to remain

passive and receive the Christian message passively, the Germanic peoples, by the creative activity of their spirituality, were urged to a realization of the inherent good in Christianity, not only with regard to the hereafter, but as capable of application to the present world. But in the Germanic tendency towards an activity which "strives to transfer the eternal and Divine to the plane of the temporal and terrestrial" a danger was inherent from the beginning. It drew the Western mind towards Pelagianism and Modernism in its emphasis on human initiative and its youthful eagerness to relate the wisdom of the Gospel to the complexities and contradictions of modern life. "The very urge of the Germanic mind towards productive activity and the realization of its ideals, however helpful towards the actualization and vivid consciousness of the Christian truths and values, gave itself over with equal energy to the empirical sciences, the exploration of nature and its forces, and prepared thereby a development which was bound to lead to the autonomy of technical and industrial life, of labor and capital."

Of the three elements that have gone to make the Western mind the Germanic alone remains a vivid and vital force in the world. Perhaps because it was in Germany that the forces of disintegration first arose, it was from Germany that the great spiritual force of unification, the Liturgical Movement, emerged and spread. The logic of history seemed to demand that Dietrich von Hildebrand and Guardini should repair what iconoclastic Lutherans had damaged—the unity and communitarianism of Catholic worship. Incalculable good was wrought by the Liturgical Movement amid the debris of a dismembered society after World War I. It went hand in hand with Catholic Action as part of the Catholic scheme to restore the corporative notion of society as against the excessively individualistic one, which had worked itself out in such tragic desolation.

The rise of the Liturgical Movement in Germany was indicative of higher purposes still. Now it is an essential part of the Christian *Weltanschauung* that every man is born into the world with some mission to fulfil, and his mortal and immortal salvation depends on his ability to recognize that mission and, with God's grace, to accomplish it. To whole nations, too, fall specific, God-appointed missions. It is part of the Paraclete's vast plan of human history that peoples

should be endowed with certain destinies. The Jews have held that belief in respect of themselves, free from all corrosions of time or acids of cynicism. The world is witness to the Bolshevik perversion of the ancient Russian belief in the star of destiny that leads, or is supposed to lead, the Slavs. We cannot yet tell with what unanimity the Slav millions identify it with the Red Star. But, as the pattern of history unfolds itself now to apprehensive eyes, it becomes more and more evident that the specific destiny of the Germanic peoples' is the unity of the Christian West. It seems as if they were chosen in a special manner to oppose the monstrous and mechanical unity of Communism.

The proposal for a Western Union, a United States of Europe, is a wise and timely one, but in an age obsessed by the methods of politics and economics, which cynically ignore the very existence of spiritual reality, there is a danger that such a union may be constructed as a mere

elaboration of external, material relations between men and nations, a brittle structure which the storm of Bolshevism could blow away. The unity of the West must be above all a spiritual unity, composed not merely of the European nations, but of all Christian democracies in a vast and variegated *Humanitätsbund*. Providence, it seems, has laid on the Germanic peoples the stern and splendid task of effecting that unity. With the ancient pattern of the Christian commonwealth in their minds let them begin even now to build:

"Mächtiger
Der Erdensöhne,
Prächtiger
Baue sie wieder,
Neuen Lebenslauf
Beginne,
Mit hellem Sinne . . ."

LIAM BROPHY, PH.B.
Dublin, EIRE

A ROMANTICIST ON THE FRONTIER

(Concluded)

THE old lady, Petterson, had got ready a capital entertainment; incomparably excellent coffee, and tea especially; good venison, fruit, tarts, and many good things, all as nicely and as delicately set out as if on a prince's table. The young sons of the house waited upon us. At home, in Sweden, it would have been the daughters. All were cordial and joyous. When the meal was over we had again songs, and after that dancing. Mrs. Petterson joined in every song with a strong and clear, but somewhat shrill voice, which she said was "so not by art, but by nature, since the beginning of the world!" The good old lady would have joined us too, in the dances and the polkas, if she had not been prevented by her rheumatic lameness. I asked the respectable smith to be my partner, and we two led the *Nigar Polka*, which carried along with it young and old, and electrified all, so that the young gentlemen sprang up aloft, and the fat American lady tumbled down upon a bench overpowered by laughter; we danced, finally, round the house.

After that we went in the beautiful evening down to the shore of the lake, and the star-song

of *Tegnér* was sung beneath the bright, starry heavens. Somewhat later, when we were about to separate, I asked Mrs. Petterson to sing a Swedish evening hymn, and we all joined in as she sang, "Now all the Earth Reposeth." We then parted with cordial shaking of hands and mutual good wishes, and all and each returned to their homes in the star-bright night.

I was to remain at Mrs. Petterson's, but not without some uneasiness on my part as to the prospect of rest; for, however sumptuous had been the entertainment of the evening, yet still the state of the house testified of the greatest lack of the common conveniences of life; and I had to sleep in the sister's bed with Mrs. Petterson, and six children and grandchildren lay in the adjoining room, which was the kitchen. Among these was young Mrs. Bergvall, with her little baby and her little step-son; for, when she was about to return home with Herr Lange, his horses became frightened by the pitch darkness of the night and would not go on, and she herself becoming frightened too, would not venture with her little children. Bergvall, therefore, set off

alone through the forest, and I heard his wife calling after him: "Dear Bergvall, mind and milk the white cow well again tonight." (N.B.—It is the men in this country who milk the cows, as well as attend to all kinds of out of door business.) He replied to her with a cheerful "Yes." And Mrs. Bergvall and her mother prayed me to excuse there being so many of them in the house that night, &c.—me, the stranger, and who was the cause of this throng! It was I who ought to have asked for excuse; and I would rather have slept outside the house than not have appeared satisfied and pleased with everything within it. And when Mrs. Petterson had lain down, she said,

"Ah, Miss Bremer, how much more people can bear than can be believed possible!" I sighed, and said, "Yes, indeed!" gave up the search for an extinguisher, which could not be found, put out the candle, therefore, with a piece of paper, and crept into my portion of the bed, where, though my sleep was nothing to speak of, I yet rested comfortably. I was glad the next morning to feel well, and to rise with the sun, which, however, shone somewhat dimly through the mist above the beautiful lake. It was a cool, moist morning; but these warm-hearted people, the warm and good coffee, and the hospitable entertainment, warmed both soul and body.

It was with heartfelt emotion and gratitude that I, after breakfast, took leave of my Swedish friends. Mrs. Petterson would have given me the only valuable which she now possessed—a great, big gold ring; but I could not consent to it. How richly had she gifted me already! We parted, not without tears. That amiable young mother, her cheeks blooming like wild roses, accompanied me through the wood, walking beside the carriage silently, and kindly and silently we parted with a cordial pressure of the hand and a glance. That lovely young Swede was the most beautiful flower of that American wilderness. She will beautify and ennoble it.

Heartfelt kindness and hospitality, seriousness and mirth in pure family life—these characteristics of Swedish life, where it is good—should be transplanted into the Western wilderness by the Swedish colonists, as they are in this instance. That day among the Swedes by Pine Lake; that splendid old lady; those handsome, warm-hearted men; those lovely, modest, and kind young women; that affectionate domestic life; that rich hospitality in poor cottagers—all are to me a pledge of it. The Swedes must continue to be

Swedes, even in the New World; and their national life and temperament, their dances and games, their star-songs and hymns, must give to the western land a new element of life and beauty. They must continue to be such a people in this country, that earnestness and mirth may prosper among them, and that they may be pious and joyful at the same time, as well on Sundays as on all other days. And they must learn from the American people that regularity and perseverance, that systematizing in life, in which they are yet deficient. A new Scandinavia shall one day bloom in the valley of the Mississippi in the great assembly of peoples there, with men and women, games, and songs, and dances, with days as gay and as innocent as THIS DAY AMONG THE SWEDES AT PINE LAKE!

During this day I put some questions to all the Swedes whom I met regarding the circumstances and the prospects of the Swedes in this new country, as compared with those of the old, and their answers were very nearly similar, and might be comprised in the following:

"If we were to work as hard in Sweden as we do here, we should be as well off there, and often better.

"None who are not accustomed to hard, agricultural labor ought to become farmers in this country.

"No one who is in any other way well off in his native land ought to come hither, unless having a large family, he may do so on account of his children; because children have a better prospect here for their future than at home. They are admitted into schools for nothing; receive good education, and easily have an opportunity of maintaining themselves.

"But the old, who are not accustomed to hard labor, and the absence of all conveniences of life, can not long resist the effects of the climate, sickness, and other hardships.

"Young unmarried people may come hither advantageously, if they will begin by taking service with others. As servants in American families they will be well fed and clothed, and have good wages, so that they may soon lay by a good deal. For young and healthy people it is not difficult to get on well here; but they must be prepared to work really hard, and in the beginning to suffer from the climate and from the diseases prevalent in this country.

"The Norwegians get on better in a general

way than the Swedes, because they apply themselves more to work and housewifery, and think less of amusement than we do. They also emigrate in larger companies, and thus can help one another in their work and settling down."

The same evening that I spent at Mrs. Pettersson's, I saw a peasant from Norrland, who had come with his son to look at her little farm, having some thought of purchasing it. He had lately come hither from Sweden, but merely, as he said, to look about him. He was, however, so well pleased with what he saw, that he was going back to fetch his wife, his children, and his movables, and then return here to settle. The man was one of the most beautiful specimens of the Swedish peasant, tall, strong-limbed, with fine, regular features, large, dark blue eyes, his hair parted above his forehead, and falling straight down both sides of his face—a strong, honest, good, and noble countenance, such as it does one good to look upon. The son was quite young, but promised to resemble his father in manly beauty. It grieved me to think that such men should leave Sweden. Yet the new Sweden will be all the better for them.

With that ascending September sun, Mr. Lange and I advanced along the winding paths of the wood till we reached the great high road, where we were to meet the diligence by which I was to proceed to Madison, while Mr. Lange returned to Milwaukee. Many incomparably lovely lakes, with romantic shores, are scattered through this district, and human habitations are springing up along them daily. I heard the names of some of these lakes—Silver Lake, Nobbmaddin (Nemabin) Lake, as well as Lake Nashota, a most beautiful lake, on the borders of which I awaited the diligence. Here stood a beautiful newly-built country house, the grounds of which were beginning to be laid out.⁵⁾ Openings had been made here and there in the thick wild forest, to give fine views of that romantic lake.

The diligence came. It was full of gentlemen; but they made room. I squeezed myself in among the strangers, and, supported by both hands upon my umbrella, as by a stick, I was shaken, or rather hurled, unmercifully hither and thither upon the new-born roads of Wisconsin, which are no roads at all, but a succession of hills, and holes, and water-pools, in which first one wheel sank and then the other, while the opposite one stood high up in the air. Sometimes the carriage came to a

sudden stand-still, half overturned in a hole, and it was some time before it could be dragged out again, only to be thrown into the same position on the other side. To me that mode of traveling seemed really incredible, nor could I comprehend how, at that rate, we should ever get along at all. Sometimes we drove for a considerable distance in the water, so deep that I expected to, see the whole equipage either swim or sink altogether. And when we reached dry land, it was only to take the most extraordinary leaps over stocks and stones. They comforted me by telling me that the diligence was not in the habit of being upset very often! And, to my astonishment, I really did arrive at Watertown without being overturned, but was not able to proceed without a night's rest.⁶⁾

In the eighties of the last century, when the writer first knew of New Upsala, a few Swedish families still lingered in the locality. So did the memory of Frederika Bremer's visit. But almost every foot of ground along the shores of beautiful Pine Lake was occupied by the summer homes of wealthy Milwaukee and Chicago families. One of the first of these arrivals, whose substantial residence stood on a knoll overlooking the lake, was an ale brewer, Sands, from Chicago; the soap manufacturer Kirk, of the same city, also occupied a choice part of the east shore. On the opposite side of the lake, members of a prominent family of Milwaukee tanners had their villas. Where the romanticist had failed, the bourgeois enjoyed the results of his adaptability to the realistic spirit of the new age. Gustav Unionius had given up the struggle and prepared for the ministry in the Episcopal Church; he founded St. Ansgar's Church in Chicago. Ultimately he returned to Sweden, where he died at the beginning of the present century. A Chicago paper announced his death in the following paragraph, which contains a number of errors:

"Rev. Gustavus Unionius, first pastor of St. Ansgarius Episcopal Church, which was organized in 1849, and one of Chicago's earliest ministers, died Oct. 14 at his home near Upsala, Sweden. News of his demise was received in Chicago yesterday. He returned to Sweden in 1866 (*sic!*), and it was he who (had in 1851) secured the endowment (!) from Jenny Lind which made St. Ansgarius known as "Jenny Lind's Church. He was born in Finland in 1810, coming to Amer-

5) Probably a building of Nashota Mission.

6) The Homes in the New World. Trans. by Mary Howitt. N. Y., 1853, Vol. I, p. 617-628.

ica in 1845 (should be 1841), and being one of a number who formed a Swedish Colony at Pine Lake, Wisconsin. A commemorative service will be held in St. Ansgarius Church Sunday night."⁷)

Although New Upsala was a failure, Unonius' life did not end tragically as did the lives of

so many others who sought the wilderness to find naught but disappointment and sometimes an early death. To them applies the German poet's words: "The homeland would have given you easier burial."

F. P. KENKEL

ECONOMIC PESSIMISM

SEVENTEEN years ago Mr. J. R. Hicks, a lecturer in the London School of Economics, published his book on "The Theory of Wages," a new edition of which has been recently brought out in New York.¹⁾ It has always been recognized as a powerful piece of economic analysis, difficult to criticize yet lacking in persuasiveness, because the conclusions are so unwelcome. It was written under the influence of the chronic relative depression which afflicted Britain before the World Depression set in. The national relative depression, evidenced by permanent unemployment on a large scale, was attributed by the author to artificially high wages in Britain. By artificially high wages he means those which are brought about by labor union action and State regulation and are higher than those which would result from free competition.

Since 1932 there have been tremendous economic changes, most spectacularly in wages. This is particularly true of the post-war period. It is surprising, and disappointing, that the book is printed without a single word of reference to what has happened since the original publication. The major practical argument of the author is that a forced rise in wages causes unemployment. Yet we have witnessed such a rise in wages coincident with the attainment of full employment. Presumably the author would explain this by credit expansion. Less positively it may be presumed that the author believes that the expansion will necessitate a violent contraction later. It is to be regretted that he has not taken the occasion of a new edition of his book to give readers some idea of his interpretation of the course of events since 1932.

The book is rigorously theoretical and highly abstract; it is built upon the doctrine that the value of labor equals its marginal productivity. "The only wage at which equilibrium is possible is

a wage which equals the marginal product of the laborers." Free competition tends to bring this about; interference by combinations or by the State can do no better for the laborers in the long run, and any apparent improvement in the short run must have injurious reactions. Such is the theory.

Professor Hicks recognizes that free competition does not generally exist; for the purposes of his study it is simply a convenient assumption which simplifies the earlier stages of the analysis. He is not to be stigmatized as an advocate of free competition; he professes not to be an advocate of anything but only an analyst. To a moralist his contemptuous dismissal of ethical considerations is shocking. But he is entitled to credit for his candor. He concludes by saying, "The theory of wages, as elaborated in this book, has not proved a cheerful subject; but perhaps that may be accounted to it for realism." On the last page but one he says: "Our study of the working of the labor market under industrial capitalism results in making clear a dilemma. Free competition is liable to prove intolerable, not because it fails to raise the real income of labor—decidedly it does not so fail—but because it raises expectations of security which it cannot fulfil."

This writer believes that free competition, in the strict economic sense, is both intolerable and self-destructive. I would make an act of faith, which might need more than economic arguments for its justification, that some other system must be economically possible because morally necessary. However, I think that moralists will get nowhere by merely wishful thinking which ignores the kind of realism of which Professor Hicks is an exponent. It is futile to affirm the strict right of the worker to a wage which industry is unable to pay without loss of capital.

We are now living in a period of (apparently)

⁷⁾ We neglected to date the clipping. The death of U. occurred after 1900 and before 1905.

1) Publ. by Peter Smith, 1948, 247 p.

rising wages and rising profits. The former is supposed to be justified by the latter. Indeed the latter is supposed to be morally blameworthy and it is frequently made responsible for high prices. On the other hand, wages are quite as frequently blamed for the high prices. Much less attention is given to the thought that it is the high wages that cause the high profits. Yet this is by no means a paradox. In present conditions employers are able to raise prices when their labor costs increase. They are able to raise prices because, in present conditions, demand does not decline in consequence of higher prices. The knowledge that costs of new products will be higher because of increased wages naturally raises the value of existing stocks or inventories. This is an important source of the higher profits. Moreover it is the rule in business to quote prices which include a customary percentage over costs. The higher the costs the higher is the absolute amount represented by the customary percentage. A storekeeper who operates on a usual "write-up" of 20 percent makes more profit when he sells for a dollar an article he formerly sold at ninety cents. What is true of the storekeeper is true of the manufacturer.

It is not difficult to see how higher wages make for higher profits by way of higher prices. The interesting problem for the economist is to account for the maintenance of demand in the face of higher prices. A partial explanation is that the higher wages themselves contribute to the demand. But this is only feasible on a general scale if more money has come into existence, if there has been

inflation. Undoubtedly there has been inflation during recent years. Whether this has been a good thing or a bad thing is not a question that can be answered off-hand. To answer it we would want to know whether the standard of living of the masses of the people has improved or deteriorated.

There is little unemployment to-day, and this is an immense benefit. There does not seem to be in the United States or Canada any loss of capital. Governments and economists are stressing the need to restrain capital investments, which does not point to a shortage of capital, though it does not imply an abundance of real capital but rather the need of limiting demands for new credit. If it be true that the cost of living has increased more than the earnings and other incomes of the masses of the people the standard of living has not improved, and this would be a serious reflection on the policy of the unions in forcing wage increases. There are reasons for thinking that in the important matter of housing accommodation the standard has deteriorated.

There has been a strain of pessimism in Economic Science from the time of Ricardo and Malthus and it survives in the school represented by Professor Hicks. They are not the least logical of economists, but Economics is not everything and we may derive hope from other sources. Catholics who stress the primacy of ethical factors must not be blind in their optimism and special in their pleading. The labor unions as well as the capitalistic corporations need moral supervision.

HENRY SOMERVILLE
Toronto

Warder's Review

"Learning Them", No Panacea

ARGUING in favor of an annual subsidy from the Federal Treasury for educational purposes, the official organ of a powerful labor union states: "Our system of free public education . . . is our protection against Communism which takes roots in uninformed minds." A stupid assertion.

Karl Marx, Engels, Lenin were anything but "uninformed." And what about such Social Democrats as Kautsky and Vollmar, or the Belgian Vandervelde? Or to mention a distinguished

Frenchman, Jaurés, so worthy of esteem? And just how "uninformed" were such anarchists as Prince Kropotkin or the distinguished geographers Reclus, two brothers who, like so many Russians, including Bakunin, staked there all to propagate the ideas to which they were devoted.

The author of the statement referred to is not merely "uninformed," he is ignorant. As the old adage says: The fish begins to stink at the head! Were the men, holding positions of trust in the State Department, who became traitors, illiterate and "uninformed"? They were college and uni-

versity graduates and members of the intelligentia. Nevertheless, they did not cultivate merely a platonic admiration and devotion for Communism, directed by a foreign power for political purposes; they were willing even to betray shamefully the trust reposed in them by their superiors in the State Department, and the security of the American people.

Reading and writing are necessary accomplishments. Schools are a prerequisite of modern civilization. They must teach pupils the fundamentals of knowledge necessary to men and women today. But our Public School system, as it is, does not really educate. If it did, many things sensible people complain of could not be. To name a case in point: Ireland a few years ago had but six murders in the course of one year. The city of St. Louis at least ten times as many during the same twelve months. Eire has four million inhabitants, St. Louis about 850,000.

The city has a well-established school system which offers children and youths much for nothing. The young people are, moreover, kept in school up to eighteen years of age. They should not, therefore, be "uninformed." How then is their frequently a-Social and a-Moral conduct to be explained? Will not many of this type prove themselves ready-made reds when some day the fat years will be followed by lean years and worse?

In one night in January there were committed nineteen holdups and robberies in the city of St. Louis. At the same time the underworld, the very word indicates there is "something rotten in Denmark," were said to be living in hopes that a new administration in the State's capital would grant the honorable guild of crooks a better deal.

Time to Pause and Look

WE may believe ourselves universally loved and admired by the peoples of the world. It would be wiser on our part to assume that we are envied and feared. The world needs our resources to help rehabilitate its shattered economic structure and our power to balance that of Soviet Russia, but it accepts our favors as a poor relative does the gift of a prosperous member of his family whom he considers an upstart fortune smiled upon.

Under the caption, "A Philosopher's View of the International Situation" the *New Leader*, a Catholic weekly of Madras, quotes, without com-

ment, the opinion of Dr. S. Radhakishnan, delivered by him to a Press Conference at the Government House, Cuttack. Having stated that the world was now trying to divide itself into two huge blocks, neither of which could be supposed to be really righteous, the speaker continued his information by saying:

"If power corrupts political thought, it is as corrupting on economic thought. If you have some kind of centralization of political power in Soviet Russia, you have got the centralization of economic power in America. Both these things are one-sided and wrong.

"They are a menace to democracy, and if, therefore, the world is to grow into a kind of generous and sane condition, America must bring about a better distribution of wealth, avoid race discrimination and establish a true social democracy, and Soviet Russia must revise her fundamental basis and safeguard the liberty of the human individual. So, if both of them recognize their faults and draw near, the world may yet be saved. But if both persist in their ways of life they may clash. It is for people who are outside these two blocs to indicate the shortcomings of both the systems of life and get them to approximate to the ideals of democracy."

Dr. Radhakrishna's statement does point to a real danger; on the economic side we may obtain so great a power that we may dig our own grave. The rest of the world may become too poor to buy from us. In fact, we are even now loaning huge sums of money to other countries to enable them to obtain food, raw materials and such manufactured goods as they may need most. What the outcome of this vast scheme of financing the world may be, nobody dares foretell. As the *Statist* remarked shortly after the beginning of the present year: "The whole position of the world, whether in America, Europe, the gold-producing land of Africa or the Far East, is such and the outlook so menacing that everybody engaged in any kind of business will take every precaution open to him." A truth lost on the Administration in Washington and the American masses, both of whom apparently believe it possible to acquire national economic health by continuing a spending spree.

Attempting "to face the facts" regarding England's present economic and political position, the *Statist* reaches the conclusion: "The self-sufficiency and belief that we were captains of our own souls and that progress would go on indefinitely was one of the amazing features of the recent past. Some of the men who were regarded as most learned and should have been acquainted with the various phases of history failed to realize that

they were living in a changing world and that conditions which existed in the nineties of last century could not be expected to last for all time."

Having thus unburdened his troubled mind, the writer declares "ignorance in high places was never more exemplified than by this extraordinary and one would say, unjustifiable attitude maintained by leaders of thought at the time."

However true this may be, would the masses have lent their ear to the truth? Do our own people today want to be told that the present state of things cannot endure, that there are breakers ahead, that we must recapture those qualities of character a people need to sustain them when beset by trials? What men want to hear is the promise of unbound prosperity, with untold comforts and pleasures for all, "Paradise Regained," Utopia outdone!

Forgotten and Neglected Americans

ONE of the most horrible events in the white man's war on the Indians, the Sand Creek massacre, has now been made into a novel. The results of the raid on a camp of Cheyenne Indians, who had White Antelope for their Chief, are described by a visitor to Colorado not long after the occurrence in these words: "Most of his (White Antelope's) followers fell around his corpse—old and young, men and women, wrinkled warriors, puling infants. Sixteen of the volunteers were slain; and their comrades rode back into Denver, covered, as they imagined, with the glory of their dead."¹⁾

Since the people on the frontier need no longer fear America's own Reds they are forgotten and neglected by those who dispossessed them. The Indian is forgotten, because he can no longer assert himself and raise fear in the hearts of the white man. Neither is he a problem, as is the Negro, to whom justice must be done lest he go red. The Communists are willing to call him comrade, therefore it is high time something be done to reassure him that the rights of man, now some one hundred fifty years old, apply also to people of color in our country!

Agitation and propaganda intended "to better human relations" is doing a thriving business in many parts of the country. The New York State law against discrimination claims to have discovered "a new technique for an old problem." We

are told in excited tones that "despite long-standing Constitutional prohibition and manifest incompatibility with the American philosophy, discriminations against minority groups displays itself in every phase of life...." While certain racial groups and labor quite generally subscribe to the statement and the aims the New York State Commission Against Discrimination is expected to promote, never a voice is raised in behalf of the Indians. If we were asked, have they no friends, we would reply, they have the Missionaries and some few employees of the Indian Bureau at Washington. But both together cannot secure for individual Indians and tribes their rights, nor bring about certain fundamental changes of the Indian policy the government has so long pursued to the detriment of its wards, not from evil intention, but because the problem presents difficulties which a bureaucracy is incapable of solving. It is a nasty inheritance one generation of Americans has bequeathed to the next. But by this time it has all added up to almost "Two Centuries of Dishonor," to bring Helen Hunt Jackson's accusing book-title up to date.

Unfortunately, our Indian Missionaries may not speak out as they would wish to. One of them, whom we may name, because he is no longer among the living, the late Fr. Ildephonse, O.S.B., wrote us a few years ago: "Our Indian is indeed the forgotten man. Their slogan, on the other hand, is 'An Indian never forgets.' Consequently having been wronged so frequently, the injustices perpetrated on him have practically become part of his flesh and blood. Only by righting the wrongs committed will it be possible to have the Indian forget what he has been made to suffer and to remember the good that has been done unto him."

These remarks were provoked by the Warder's article on the Report of the Select Committee instructed by the House of Representatives to "investigate Affairs and Conditions Among the Indians in the U. S." A remarkable document, even though it recorded only the major factors responsible for the present unsatisfactory condition of Indian life in our country. Prominent among them were the following:

- 1) Inadequate economic opportunities, aggravated in their severity by the inability of the individual Indians to secure suitable agricultural land.
- 2) Inadequate educational opportunities which grow out of the failure to provide suitable and sufficient training for Indian youths at levels

¹⁾ 1) Dixon, W. H. *New America*. Phil., 1867, p. 48.

high enough so that they can go out into the world adjusted to meet the problems of the white man's society and equipped to compete successfully with white citizens of similar age and aptitude. 3) Inadequate guidance for adult Indians living on the reservation... 4) Inadequate provisions in legislation and in Indian Bureau regulations to give final settlement to prevailing Indian claims cases, and to provide a recognized and standardized procedure whereby Indians who have the capacity to lead competent independent lives may at their own volition be certified as full-fledged citizens to whom all the rights and responsibilities of citizenship would become available.

We have in our possession the comments on the Report by an experienced Indian missionary, who has spent a lifetime among the Sioux. He expresses agreement with some of the findings of the committee, among them the following recommendation: "Over 400,000 persons are on the rolls of the Indian Bureau. One third or more of these receive no benefit whatever from the Indian Bureau, and should be taken off the rolls. They are kept on the rolls, it seems, to make it easier to obtain appropriations from Congress and also to provide more jobs." Moreover, there is the further finding that "there are too many employees in the Indian Service, over 7,000, or one for every 54 persons. In spite of this large number, business with the Indian Bureau is at times held up for months by red tape." The author of the Comments, is not, on the other hand, of one mind with the Committee of Congress in matters relating to the education of Indians.

The Report was issued four years ago. Has the condition of the Indians been materially improved since that time? Hardly. We make much of public opinion, but do not realize that public opinion is frequently the product of propaganda and not of an intelligent comprehension of wrongs to be righted. Oliver La Farge, who gave his book on the Indian today the significant title: "As Long as the Grass Shall Grow"—the epitome of broken treaties, has correctly stated: "When you help the Indian you also serve the whole American community." Unfortunately, the whole American community is entirely indifferent to the lot of the Indians and the injustices from which he suffers even today. He is to a far greater degree than the Negro the victim of circumstances over which he has no control. This the report referred to makes clear.

Waste

IN the forthright manner he has accustomed his readers to, Fr. Gillis, C.S.P., has said:

"We the American people waste enough to feed and clothe and house all Europe, if not all Asia, day in and day out for years on end. We seem to imagine that there is a fifth freedom, the freedom to squander: If our natural and acquired resources are not some day soon exhausted, it will not be because of any self-control on our part but because Divine Providence has blessed us with resources beyond our power to dissipate. But our recklessness remains a sin and a shame. It may even be a crime against humanity."

Waste is always sinful, because we are making use of what is given to us to use rationally and with the needs of others in mind. Goods and land are not ours to abuse; we are merely stewards of whatever we may possess. We are to act as God's bankers and warehouse-men when we are not his ploughmen and herders. But what is being done to make such obligations known? Is the child instructed in regard to the sin Fr. Gillis speaks of either at home or in school?

The sin of wastefulness may be visited upon the American people much sooner than the present generation suspects. The natural resources Divine Providence has blessed us with are by no means "beyond our power to dissipate." This we know today: we have already dissipated a large part of the soil fertility the land possessed when we began to till it. The immense timber resources that were ours have been exhausted to an alarming degree. Coal was for a century mined with a view to profit and in consequence much coal was left underground that can never be recovered. And who knows how long the iron, copper and petroleum stored in the bowels of mother earth will last. It may well come to pass that once the industrialization of India, China, Japan, Indonesia and South Africa has passed its initial stage, we may feel the pressure the economy of these countries will exert on world markets, because, due to our wasteful methods, we must produce more expensively than people who realize the folly of waste.

Three factors have united to foster prodigality in the American people. The doctrine of *laissez faire, laissez aller*; the tendency of capitalism to promote change on the one hand and obsolescence on the other, and the Emancipation from God. Autonomous man is no longer responsible to the

Divinity for the use he makes of what he believes to be his own. He is not held by charity to avoid waste and to give to the needy what forethought and providence may preserve for the use of others. The idea of human solidarity is for-

eign to this autocrat, who believes personal liberty guarantees to him the right to be wasteful. But in this case, as in others, the sons will learn to their dismay that their fathers evil deeds have provided them with a sad inheritance.

Contemporary Opinion

FIRST, let me say that the hardest thing to find in the world today is an argument. Because so few are thinking, naturally there are found but few to argue. Prejudice there is in abundance and sentiment too, for these things are born of enthusiasms without the pain of labor. Thinking on the contrary, is a difficult task; it is the hardest work a man can do. That is perhaps why so few indulge in it. Fine-sounding phrases like "life is bigger than logic," or "progress is the spirit of the age," go rattling by us like express trains, carrying the burden of those who are too lazy to think for themselves.

WILLIAM JOHN TUCKER
Arizona Register

At Potsdam our President signed his name to an agreement which created twelve to fifteen million DP's. Article XIII of the Potsdam Agreement is entitled "Orderly Transfer of German Populations." What it means is that millions of Germans whose families had lived for centuries in Poland, Czecho-Slovakia, and Hungary were driven like animals out of these countries into a Germany already unable to feed and clothe its own wretched population. The Israelis, once the persecuted people of Europe, have reversed their role and have driven 400,000 Arabs—men women, and children—from their homes. They are living in tents, caves, or utterly shelterless on the cold, rainy, windswept hills of Palestine, Syria, and Transjordania. And we not only make no protest, we co-operate with and encourage the persecutors.

Some of this may be sheer perversity. Most of it is due to the fact that we let others do our thinking for us; we accept ready-made opinions instead of thinking things through; we permit ourselves to be spoon-fed ideas and convictions by press and radio rather than take the trouble to acquire them for ourselves. The result is that while we pride ourselves on being highly educat-

ed we are victims of propaganda, our minds accept completely contradictory conclusions, and our national policies are aimed in several directions at the same time.

RALPH GORMAN, C.P.
The Sign

"Is there ever to be happiness in the world again? But this is the hour of the Princes of this world . . . and the Power of Darkness . . ." But people and nations must not put all the blame on godless rulers, tyrants and dictators for inflicting the wounds from which the world is slowly bleeding to death. Too many millions of shameless men and women and boys and girls are living godless, lawless, codeless, heartless, thoughtless lives . . . "Increase and multiply . . ." becomes "Decrease and have a good time . . ." "What man hath put asunder (divorce) let God not join together again . . ." And women now talk in company, and write to the papers and in magazines, about their divorces as though their divorces were corns, or pimples or just common colds . . . The brute animals lead a life more in accord with God's plan than Godless nations do . . .

MOST REVEREND P. ROGAN

At one of the meetings conducted by three directors of the American Civil Liberties Union while in Germany at the invitation of General Lucius D. Clay, a well setup, grizzled, and determined German pointed out that he had been an anti-Nazi all through the Hitler regime, had continually been in and out of concentration camps. Said he:

"Of course, the Germans are responsible for Hitler and his gang of scoundrels. If millions had protested and accepted the dangers of concentration camps, Hitler never would have gotten anywhere. He couldn't very well imprison the masses. The Germans should realize this. But then,

all men are not heroes. Most are followers, not leaders. The ordinary man walks in step with others, avoiding anything that will bring destruction to him and his family. When Hitler came into power, controlling all the police, all the soldiers, all the guns, there was nothing an individual could do except sacrifice himself. A few, not many, did that.

"I do not condone the acts of those who are not heroes. I merely explain the situation. We had no chance either to fight Hitler or to defend ourselves. We were victims both of force and propaganda. On the other hand, people outside of Germany might have fought Hitler, from the beginning. Instead of that, the English encouraged Hitler because of their fear of Russia. In a sense this might be true of the Americans. I am wondering if your people are not somewhat responsible."¹⁾

ARTHUR GARFIELD HAYS²⁾

The recent history of the Western World shows only too clearly that where religion is weak in a nation, its political parties harness the unleashed spiritual energies, causing fanaticism and persecution. In England, as the religion has declined so have the politics taken on the fervor, devotion and attention to firm dogma so characteristic of religion. A grave threat to liberty arises from such a situation.

It may not be true to say that where there is no religion there is no liberty. In England the remnants of the routed Established Church are in no position to protect human rights or to preserve anything but fragments of Christianity from the political and economic storm in which that country is involved. Sensing this loss of power, it has been taking various steps to strengthen itself by feeling its way towards alliances with other Christian denominations, and by striving for greater unity and agreement within its own body.

That the widely conflicting beliefs found under its one banner can be controlled to make it an effective force seems unlikely; for its faiths range from Communism and Euthanasia to an idea which one pastor publicly expressed that there was more real worship in playing bowls than in going to church!

F. B. HENDRY
The Irish Catholic

The heritage of free men is the land. The land has always been bountiful but the American farmer has rarely been prosperous. Statistics are tedious, but they tell the story. Down through the years the farmer has mostly been on the short end of the bargain. Chance brought him occasional periods of seeming profit; rather just enough of the real thing to give the farmer courage for renewed effort.

It always has been the same story; brief periods of inflation, generally accompanied by the curse of war. Farm prices are stimulated by these twin afflictions. In such periods the farmer expands his operations. He adds to his acres. Then comes the inevitable deflation. Everything goes down but mortgages.

Depression and hopelessness generally settle on the farmer long before they are felt by other groups. And they stay with him the longest. From 1864 to 1897, except for two years, the swing of farm prices was constantly downward. Then came 23 years of zig-zags, the brief inflation—prosperity of World War I—followed by the sharp drop of the early 1920's. Agriculture stayed bankrupt for 14 years before the farmer had a chance to get back on his feet.

This story of the American farmer, and his struggle for a better life for himself and his family, also is the story of all the farmers of the Northwest.

Eleventh Annual Report
Farmers Union Grain
Terminal Association

It was heartening to hear our Prime Minister, Mr. Kher, speaking so fearlessly on the removal of untouchability. He then spoke of Christ, Who, he said, unmasked hypocrisy in religion and stressed the need of sincerity in the service of God. The crowd listened to Mr. Kher attentively and no one protested at his speech. For Catholics there is no such thing as untouchability. We admit the doctrine of universal brotherhood and practice it. We may not be perfect in the practice, but we do try. Universal brotherhood does not mean that all men are exactly equal. Distinctions there will always be in Society, as the Gujarati proverb has it: "The five fingers are not all equal." But we must remember that there is a certain proportion among them. And it is this right proportion of the fingers so wonderfully made by the Creator that enables us to work with them and finally to prepare the rice-ball and put it in our mouth and

¹⁾ Our greatest responsibility, on this score were the nefarious tariffs adopted late in the twenties.

²⁾ Civil Liberties in Germany. The Survey, January 1949, p. 9.

keep our body alive. Keeping the right proportion in society is just the Christian *via media* between the two present-day extremes of the evils of capitalism and communism. If the soul of our nation has to be fed with the food of the religion of love—and Christianity in the religion of Love—and kept alive, then we must sincerely endeavor to bring about the right proportion in our Indian society. The legislation of the present Government tends, no doubt, towards this direction, but unless each of us co-operates sincerely with Government, this excellent legislation will be of no avail.

FR. SWAMI BALWANT, S.J.
The Examiner, Bombay

The parents of our young crooks are beyond our reach; we ought to cut our losses—regard them as our failures, their exposure as such being completed by the extent to which their children flout and ignore them. The children are in the hands of the State, whether the individual deplores the fact or not; they are the only members of the population who are legally compelled to sit down and be instructed in social behavior. "Education," said Herbert Spencer, "has for its object the formation of character." Of course, he may have been thinking of the withdrawn contemplation of the classics, for even in his day education was beginning commonly to mean training for a lifetime of machine-minding. But it is becoming urgent that it should once again direct itself towards the formation of character; and it is quite useless to say, as so many seem now to be saying, "I blame the parents," and then leave the problem on the doorsteps of the people blamed.

C. H. ROLPH
The New Statesman

"Each year, during the recent war, when I was in Denmark," the well-known Fr. C. C. Martindale, S.J., remarked on the eve of the present year, I used to feel: "Surely this year must bring forth something definitive!" As 1949 draws near, we are still feeling that something—if not definitive—at least substantial must happen: we cannot live for ever in a world of conferences, assemblies of politicians, protests and so forth from which nothing solid emerges."—In the meanwhile, the afflicted nations are bleeding and starving to death!

Fragments

THE spirit of the age has been well expressed in the statement: "It is encouraging to note that, at the present day, less and less stress is laid on beliefs and ceremonies and more and more on action and duties." It is in this concept secularism is founded.

In the foreword to the People's Year Book for 1949, T. H. Gill, President, Cooperative Wholesale Society (of England), points to the importance to maintain at this time "a well-informed and sanely-balanced sense of values, along with a fuller appreciation not only of our own but the world's problems resulting from the six years of devastating war."

Commenting on a suggestion that artificial insemination might help increase the Commonwealth's population, Archbishop James Duhig, of Brisbane, Australia, remarked: "How ridiculous we must seem in the eyes of our colored neighbors, who are multiplying in their millions, when we have to resort to such methods. They are looking probably with jealous and covetous eyes at this sparsely inhabited land."

It has been stated that approximately only 33 percent of foremen in American industry have even a meager knowledge of economic facts—especially concerning their own industry. The crowning tragedy lies in the fact that most operators of small businesses consider themselves self-sufficient and turn a deaf ear to suggestions of external help until they land squarely in the middle of trouble.

Speaking of the extension of nationalization in 1948, the *Statist* says: "The culminating point in nationalization was, of course, iron and steel, and here it was obvious that the more moderate elements in the Government (British Labor) were being forced to take steps much against their will."—This is the case in every revolution.

From a review of "Delinquent Girls in Court—A Study": "Since it is unquestionably true that an increasing number of adolescent girls have premarital relations (and these may be high school or college girls of good family), Mr. Tappan questions the justification for a court, etc., etc."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Pius XII on Public Finance and Taxation

WHAT is now rapidly developing, the Welfare State, is a powerful reaction against a system which demanded the State should hold aloof from and not interfere with the economic activities of the citizens. The third estate, consisting of enterprisers and financiers make such good use of the opportunity granted them by this dispensation, that the State was made to serve the purpose of the capitalistic class, to make money. The injunction addressed to its members by the in his day famous liberal French statesman and historian, Guizot, *enrichessez-vous*, had for them the sacredness of a divine commandment.

As always when men seek to reform economic social and political practices, thus at the present time men are going from one extreme to the other, without considering the cost. They propose and carry out policies of reform with no thought for the problem of taxation, although they must know that the money needed to carry out any plan of social welfare must be raised by taxation. But no department of public policy makes greater demands on politicians and statesmen than does the imposition of taxes. Taxes may easily become oppressive; they may even deprive a people of its vitality. There is no greater incentive to widespread discontent than a wrongly distributed or excessive tax burden. Still the very people among us who proclaim their faith in Social Justice pay no attention whatsoever to this vital subject.

This inattention may possibly account for the neglect of our own people to consider and discuss the Pope's warning against unwise or pernicious methods and means of taxation. What the Holy Father said to the one-hundred delegates attending the Congress of the International Public Finance Institute, while it met in Rome last fall, is, however, particularly pertinent to our own affairs at present. The Pope explained and warned:

"Many people, too many people, guided by interests and by party spirit or by considerations more of sentiment than of reason, as improvised economists and politicians, deal and treat with financial and fiscal questions with more ardour and earnestness and with more assurance and nonchalance, depending on the greatness of their incompetence.

"Sometimes these men do not even seem to suspect the necessity of solving the questions with careful study, multiple observations and investigations and experience.

"The needs of nations, great or small, have formidably increased. The fault is not alone due to international complications or tensions. It is also and more than ever likely, due to the unmeasured extension of the activity of the State; activity which, dictated too often by false or unhealthy ideologies, makes of the financial policy and particularly of the fiscal policy an instrument at the service of interests of a completely different order.

"The State will be surprised, after that, by the danger in which the science and art of public finance finds itself of descending through lack of fundamental, clear, simple, and solid principles to the role of technique and of a purely formal manipulation.

"It is unfortunately what one sees today in many domains of public life. There is an able and arduous planning of system and procedure, but without interior strength, without life, without soul.

"Such a state of things influences more seriously the mentality of individuals. The individual, little by little, is losing interest in the financial affairs of the State.

"Even in the wisest policy, he always suspects some mysterious manoeuvres, some malevolent hind-thought, for which he should be on the watch to defend himself.

"It is there, definitely, that one should look for the moral conscience of the people in the field of public welfare and in the field of fiscal matters particularly.

"How could the Church contemplate with indifference this crisis, which in reality is a crisis of conscience? In the name of human conscience, do not ruin morale from on high.

"Abstain from these measures which, despite their technical virtuosity, hurt and wound the people's sense of justice and injustice, or which relegate to after-thoughts his vital force and his legitimate ambition to harvest the fruit of his own work, all considerations which merit the study of the legislator's spirit in the first place, not in the last place.

"The financial system of the State should be

directed to re-organize the economic situation in such a way to assure to the people the material conditions indispensable to life and to the pursuit of the supreme aim assigned by the Creator—the development of the people's intellectual, spiritual and religious life."

Wise, and as we know necessary words at this time. The way to revolution, the evolution from Democracy to Ochlocracy is made easy by those who pile up mountains of debt while, at the same time, the tax burden crushes the people like another car of Juggernaut.

QUESTIONS OF THE DAY

OVER a long span of years the public has been paying out more and more of its income in the form of taxes. In the calendar year 1947, the total of Federal, state, and local tax collections amounted to nearly 27 percent of our national income. To put it another way, the nation worked about 14 weeks in 1947 to pay for its governmental activities and expenses.

The sources and kinds of all tax revenues, together with comparative figures by years, are given in the 1948-1949 edition of "Facts and Figures on Government Finance" recently published by the Tax Foundation. Individual and corporation income taxes are the largest source of tax receipts, accounting for about 56 percent of all Federal, state, and local taxes. Sales and other excise taxes make up 22 percent of the total; property taxes, 10 percent; social insurance taxes, 7 percent; and miscellaneous taxes including customs, 5 percent...

The percentage of tax payments to national income has more than doubled in the last twenty years, and in 1947 it was not much below the 1943 war peak. In the earlier period, state and local taxes accounted for the greater share of the total; but this has been reversed in recent years, largely due to the war. In 1947 the ratio of Federal taxes to national income was 21 percent, as compared with 4 percent in 1929. For state and local tax collections, the ratio was 6 percent in 1947 and 7½ percent in 1929.

Taxes today are notable for both magnitude and multiplicity. Their size is represented by total tax collections of \$54 billions in 1947, as compared with \$14.5 billions in 1939 and \$10 billions in 1929. Their extent is represented not only by direct taxes such as those on incomes and property, but also by a long list of everyday articles subject to excise taxes which usually become part of the retail price. Citizens of course are well aware of direct taxes, but no doubt many of them do not realize the wide extent of indirect taxation.

Federal subsidies for farm price support will amount to an estimated \$866 millions this year. The Budget Message suggests a timid \$538 million estimate for this purpose in 1950, but then hedges with this assertion:

"If 1949 (crop) production should equal the magnitude of the 1948 crops, expenditures of the Commodity Credit Corporation (*i.e.*, for farm subsidies) would be considerably larger in the fiscal year 1950 than now estimated."

Both major political parties are committed to continuance of a generous farm price support program, which in effect is a program to exact from the nation's taxpayers large annual sums of taxes to keep at a high level the prices they must pay for the produce of the farms, while the government at the same time seeks power to impose questionable controls over prices in general in order to check the high cost of living. To devise a plan which will protect the farmers while being equitable to consumers and taxpayers has long presented a problem not easily solved.

Federal grants-in-aid to state and local governments will amount to \$1,963 millions in fiscal 1949, and if all the President's requests are approved they will run up to \$2,480 millions in 1950. Half of the increase is accounted for by the President's proposed annual grant of \$300 millions for schools.

At the same time we are informed that the President will ask Congress to increase Federal estate and inheritance taxes, which, together with certain other tax proposals under consideration, would cut further into the tax resources now utilized by the States themselves.

These proposals run directly contrary to the program being earnestly pushed by the Conference of Governors and the Council of State Governments, calling for a gradual curbing—not extension—of federal aid in general, and for the Federal Government's withdrawal from tax fields

properly belonging to the states, in order that the states and their citizens may "cease to rely upon the Federal government to perform services for them that they could do for themselves as well as, or better than, the Federal Government."

The President's program is at variance with State-local government interests in other respects, notably in the matter of the proposed entry of the Federal government into the temporary disability insurance field, the Federal government's confiscation of states' submerged lands, and proposals affecting employment services and unemployment compensation.

Council of State Chambers
of Commerce

Extension of federal activities in fields which can be handled by the States and private citizens is dangerous to our independence and liberty. In America we should seek to keep government with the people where they live. We should question carefully every suggested extension of control by the Federal Government over the affairs of life. What we have seen in recent years of totalitarian government and centralized power should make us resist every move in this direction.

Such proposals are also dangerous to the ultimate financial stability of our country. Too many of those who want to improve the educational or other phases of general welfare think it is easier to secure funds from the Federal Government than to get Action in all the States. This growing tendency to look to the Federal Government for financial aid in matters that should be the responsibility of government at the state level is in danger of taking such a large percentage of the national income that our economic system will eventually break under the load. The Federal Government was not meant to be an agency for appropriating money for all sorts of things. It was meant to regulate where regulation is necessary at the national level.

Trying to advance human welfare by seeking

action and financial support from the Federal Government in matters that properly are of local and state concern is the method of impatient people with an inclination toward arbitrary force where education and persuasion should prevail.

Bulletin
Hanover College

We in Virginia are not alone in perceiving the dangers of so-called federal aid. Many State Legislatures have taken cognizance of the same factors. In 1945, the General Assembly of Indiana adopted a joint resolution declaring:

"Indiana needs no guardian and intends to have none. We Hoosiers—like the people of our sister states—were fooled for quite a spell with the magicians' trick that a dollar taxed out of our pocket and sent to Washington will be bigger when it comes back to us. We find that it lost weight in its journey to Washington and back. The political brokerage of the bureaucrats has been deducted. We have decided that there is no such thing as federal aid. We know that there is no wealth to tax that is not already within the boundaries of the forty-eight states."

The financial aspects of the grant programs warrant our serious consideration. Even more alarming are the consequences which follow the surrender of financial control to the Federal Government . . .

Federal control comes mostly by indirection. A "philanthropic" grant is made to the states. A rush is made for this "free" money. New or enlarged state programs are inaugurated. Then comes the reckoning. A federal bureau, set up to control the funds, finds sundry and devious reasons for releasing further grants only if the states expend them according to prescribed federal patterns. Local control and local self-government are undermined, and we become minions of those who hold the purse strings in Washington.

WILLIAM MUNFORD TUCK
Governor of Virginia

Politics entered into the choice of Paris as Unesco's headquarters. The French were naturally anxious to have Paris as the "cultural capital" of the world; and, for a consideration of 250,000 dollars a year in rent and maintenance, they offered Unesco the Hotel Majestic. Mr. J. B. Priestley, delegate for Britain, created a diplomatic in-

ident by daring to suggest that post-war Paris would be the wrong atmosphere. But the French had already "fixed" the Americans; Paris was chosen, and Priestley's warning has been more than justified: the miasma of French cynicism has penetrated Unesco House.

The New Statesman

Religion Motivates

Education For Energy

DENMARK has often been held up as an example to us of energy and enterprise. "But energy and enterprise are not innate there," an editorial in the *Irish Rosary* states. "A century ago Denmark was no example. The change has been brought about through a form of adult education in which the chief subjects are literature and history, matters sufficiently remote, it might seem, from common energy and enterprise. But the fact is that the Dane, having with this education something beyond the ordinary daily tasks to think about, has developed a new alertness and brings a heightened and intelligent interest to his daily round.

Arthur Griffith was aware of the benefits resulting from this "useless" type of education when he urged a nationalist education and imitation of Denmark on us many years ago. And Sir Richard Livingstone in recent years has been advocating some system of adult education for these countries on the Danish model. It might end for ever the *cui bono?* frame of mind, which is more inimical to effort than plain laziness and more enervating than the worst a soft and dreary cli-

mate can offer. But would it be unreasonable to expect from our religion something of what Denmark derives from the study of history and literature? At least we should not expect our religion to be the cause of our slackness. The saints represent our religion better than we; and the saints—we have only to think of Catherine of Siena or Teresa of Avila—wherever their centre of gravity may be, carry what would seem to most of us an unholy energy and an uncanny competence into their everyday tasks."

Why not, in this connection, think of St. Albert the Great? The same review, edited by Irish Dominicans recently remarked: "Pope Pius XI, who canonised him and proclaimed him Doctor of the Church, and Pope Pius XII, who declared him Patron of all Natural Sciences, have emphasized the fact that he is a saint for our times. The former wrote in his encyclical on the saint, *"Albert is exactly the Saint whose example should inspire this modern age, so ardently seeking peace, and so full of hope for its scientific discoveries..."* Pope Pius XII declared him Patron "because of the most distressing conditions of our days."

A Practical Ideal

Parish Production Plan

REFERENCE has been made in these columns here this to Father Hayes, the founder of *Muintir na Tire*, and the Irish rural movement which, in a manner adapted to local conditions, is intended to realize a vocational order. It is, in Bansha, Father Hayes' own parish in Tipperary County, the Parish Production Plan is at present being carried out in accordance with the fundamental principle of *Muintir na Tire*, that the parish should be the all-important unit of national life. At last year's Rural Week, Mr. Dillon, Eire's Minister for Agriculture, paid tribute to Father Hayes and his plan to socialize the village and to reestablish it as an economic unit, capable of sustaining itself, a healthy civic organ in a healthy political body.

More recently the public official referred to has decided to inaugurate a scheme for the improvement of agriculture in Eire based on the parish. The Irish press welcomes this departure enthusiastically. The *Carlow Nationalist* declares:

"It is hardly necessary to observe that this plan for agriculture is the most important since the foundation of the State. It is direct commendation of the pioneering work of Father Hayes and *Muintir na Tire*, to whom must go the first credit for preparing the way.

"It is the duty of every parish in Ireland to organize itself as a *Muinitir na Tire* Guild so that it can participate in the benefits promised. All existing organizations and groups will have a part to play if they show themselves willing to cooperate. We cannot too strongly urge them to get together immediately to act on this offer which promises to improve farm production to a state of prosperity unequalled in our country."

Even more enthusiastic is the *Irish Catholic*, of Dublin. An editorial devoted to the "Parish Production Plan" says:

"If, as Pope Pius XI has declared, ideas are more powerful than bombs, it is conceivable that what happened in Bansha is of greater importance to the world than the fight to control and own the atom bomb.

"For the village saw the initiation of the first phase of a scheme which the Minister for Agriculture considers 'may be the Christian answer to the materialist collective farm.' Moreover, it saw the implementation in an Irish parish of a philosophy which sees man

as master of the machine, not the machine as master of man.

"The Parish Plan for Agriculture now inaugurated in Bansha was drawn up by Professor Lyons and Mr. P. J. Meghen, members of the National Executive of Muintir na Tire, and met with the ready approval of the Minister for Agriculture, who has thrown some of his abundant energy into ensuring that it gets every opportunity of proving itself.

"It aims at increasing the productivity of a parish by the adoption of co-operative methods under the guidance of a fully representative Parish Council and acting on the advice of an agricultural expert, who, for the purpose of the enterprise, will represent in the parish the Department of Agriculture."

"Thus the gap between people and Department is effectively closed, a fine example of decentralization is set up and a completely new approach is made to the key problem of increasing the productivity of Irish land.

"But," the readers are told, "the plan goes farther than this. It boldly proclaims its belief in the possi-

bility of achieving telling results by the elimination of individualism in farming, and the substitution therefore of practical neighborliness and effective co-operation. How this is brought about is not by the Russian method of State compulsion, but through the voluntary action of the participants themselves, urged on by a conviction that individualistic methods are outmoded and ineffective."

Like the *Irish Catholic*, the *Connacht Tribune* asserts the progress of the plan would be observed all over Ireland. "Certainly," the editorial continues, "the land of Ireland could produce much more abundantly, and this scheme may show the way to reach the desired goal." The lesson would not be for Ireland alone. The *Irish Catholic* advances the thought: "If the plan proves itself as we think it will, there will be many from outside Ireland who will look upon it as an Irish contribution to resolving one of the key difficulties of the world today."

Mutual Aid

Why Farmers Found Cooperatives

MORE than two columns of the *Maritime Cooperator* were recently devoted to instancing the advantages farmers and others have derived from cooperatives. One of the most illuminating is the following illustration:

"In 1937, in a rural community in Antigonish County, a merchant was charging \$28 a ton for a certain brand of fertilizer. When the cooperative was organized it was able to sell the same grade and type of fertilizer for \$16 a ton.

"But this is only half the story. Farmers in the area often paid for their fertilizer with pit-wood taken from their woodlots. The merchant paid the farmers six cents a stick for their pit-wood; in other words, they could pay for a ton of fertilizer at his price with 465 pieces of pit-wood. The cooperative could pay the farmers for the same pitwood going to the same destination eight cents a stick; that is, a member of the cooperative could buy a ton of fertilizer with only 200 sticks of pitwood as compared with 465 sticks at the merchant's store." (Use of the word "sticks" by the writer is criminal; he means pit-props. Ed. *SJR.*)

On the same page of the fortnightly journal, published at Antigonish, there is a brief account of what cooperation has done for fisherman on the coast of Nova Scotia. The statement reads:

"At the close of World War I the market price of canned lobster was about \$54 a case and at that time the fishermen on the Inverness shore received from eight to ten cents a pound for their lobsters. Around the close of World War II the market price for lobsters ranged around the same level, but the cooperative fisherman in the territory received nineteen cents a pound through their organization. This increase to the primary producer did not affect the final price to the consumer since the wholesale price remained the same."

Instances of this kind are common in the history of cooperation. If middlemen and dealers would meet the advantages cooperatives offer their members by paying a just price for what they buy and ask no more than a just price for whatever they sell, there would be no need for them to call on the State to protect them against cooperatives that observe the principles and policies established by the Rochdale pioneers.

One of the interesting trends in fish culture in recent years has been the construction and maintenance of fish ponds which supply food and sport fishing for farm owners. There are about 360,000 acres of farm and ranch ponds in the United States today, with a potential yield of 18,000,000 pounds of edible fish a year.

SOCIAL REVIEW

Catholic Social Action

THE Bishops of Italy's Ligurian Province have issued a statement describing the "outrageous ostentation of luxury, particularly evident on the Riviera" as one of the greatest social provocations because it is so disproportionate to the real social state of the country.

The Bishops warn that extravagance and waste are inexcusable and they add: "At a time when there are too many victims of economic inequality and when general agitation is turning brother against brother, a measured simplicity of life and regularity in business and social relations are a duty, even to those who can afford greater luxury."

CATHOLIC Social Action enjoys a rapid development in Spain. The Archbishop of Valencia has issued a decree creating the Social Institute in the capital of his diocese, for the purpose of spreading the Church's social doctrine, guiding the faithful to the most perfect knowledge of that doctrine, and studying, in the field of theoretico-practical investigation, the manner of carrying out the Church's social teachings.

The Institute intends to achieve its object through the organization of study courses, lectures, publications and other works which experience and necessity may suggest.

VOCATION clubs, where women and girls, who are thinking of a vocation to a religious life may meet, are planned by the *Filiae Matris Boni Consilii* in England, an organization which exists to foster vocations. The clubs will be open to women who are uncertain whether they have a vocation or not, who feel that they have but have not decided which order or congregation to join, or who have decided but are unable yet to enter or are waiting for the reception date.

It is the intention to conduct informal classes in church needle-work, Latin and Plainchant, so as to help aspirants who may enter the novitiate. There will be special days for those of school age, those above that age and postal membership.

ON December thirty-first last *De Gelderlander* commemorated the hundredth anniversary of its existence. This Dutch Catholic daily, which publishes six editions, began as a weekly paper at Nymegen in 1848, and had only two hundred readers: today it claims a circulation of 70,000. Throughout the past hundred years *De Gelder-*

lander has played an active part in the struggle for the emancipation of the Catholic Church in Holland. From 1897 to 1905 it had two editions a day—morning and evening.

The paper was forced to cease publication during the occupation of Holland by the Germans (1942-1944) and its censor, the Carmelite Father, Titus Brandsma, died in Dachau concentration camp. In 1944, immediately after the liberation of Southern Holland, *De Gelderlander* re-appeared, and is now one of the foremost Catholic papers in Holland.

Personalia

NOW sixty years old, Mr. P. J. S. Serrarens has been nominated a Knight of the Order of St. Gregory the Great by his Holiness, Pope Pius XII, in recognition of the outstanding services he has rendered the International Christian Trade Unions, whom he serves as General Secretary. Although the leaders of Trade Unionism in our country are not favorable inclined to the Christian Trade Unions, these organizations deserve the commendation of all Catholics.

Mr. Serrarens has helped to develop the Christian Trade Union movement and to keep it alive in perilous times. The International emerged from the war almost a wreck, but the leaders of the movement showed an indomitable will to regain the position lost in consequence of the war, and this they have succeeded to accomplish. Fortunately the I.L.O. has always acted fairly towards the International Federation of Christian Trade Unions.

Co-operation

WRITING at the beginning of the year, Mr. A. B. MacDonald, speaking for the Co-operative Union of Canada, stated: "From Nova Scotia to British Columbia reports of expansion in assets, volume, membership equity and places of business, make front page reading in our co-operative press. Our cooperative movement is not static. Across the Dominion one can observe ample evidence of life, vigor and sound growth."

"During the past year, marketing and purchasing co-operatives have increased their business by \$160,000,000, making a new high total of \$750,000,000. Credit unions since 1939 have augmented their assets over ten times to the substantial total of \$221,000,000. Assets during the past year have increased by \$35,000,000. Eighty-three Fishermen's Cooperatives on the East and West Coasts, with assets of \$6,000,000, did a business of \$12,000,000 in marketing of fish and purchasing of fishermen's supplies."

Mutual Aid

MAN'S natural urge to associate himself with others for the purpose of promoting common interests is asserting itself on all sides. In New Jersey the Blueberry Farmers Assn., was recently organized for the benefit of independent blueberry growers and various marketing associations of the State. Out-of-state growers are eligible for associate membership.

The object of the association is to provide a common meeting place for all blueberry growers with an exchange of helpful information in growing the crop. It also aims to promote scientific research and extension work by the State University.

Adult Education

FOUR young people of Montreal, Canada, a few years ago organized the Thomas More Institute for Adult Education which is today operating under a charter granted by the Province of Quebec. At present three-hundred men and women attend eleven classes given each week, all of them approved by the University of Montreal. At the end of the school term last spring the Institute conferred B. A. degrees on its first graduates. Catholic teachers of Montreal are said to have been firm supporters of the enterprize from the beginning, and now hold nearly all important administrative positions with the Institute.

At present the institute boasts no school quarters of its own but holds classes in D'Arcy McGee High School in the centre of the city. There's no such thing as a committee of financial patrons either, since all support comes from students.

Corporal Punishment

AN English priest, Fr. W. J. Sewell, P.P., of Charlton-cum-Hardy, Manchester, has advocated the more frequent use of the "cat" as punishment for crimes of violence. This has brought him letters from different parts of England congratulating him for expressing his views publicly and plainly. One such letter, from a Catholic prison warden, states: "I feel you have very forcibly expressed what has needed saying in high places for some considerable time.

"I, myself, had the unfortunate experience of being beaten up whilst on duty by two men both serving terms of penal servitude, but when the visiting magistrates adjudicated on them they almost went unpunished. You have rightly expressed what is basically wrong with present day methods.

"As you have so rightly said, a bit more of the 'cat' and the 'birch' would not go amiss and would certainly put a stop to a tremendous amount of crime that is being perpetrated these days."

Fr. Sewell has said:

"If only more parents today would properly and justly chastise their children when occasion demanded there would be far less juvenile delinquents. And if criminals thought they were likely to get the 'cat' for crimes of violence they would seriously think twice before resorting to such methods."

Civil Marriage

OVERLOOKING entirely the fact that the originators of the Reformation declared marriage to be "a mere secular thing," and not a sacrament, Rev. R. U. MacLean, of Petrolia, Ontario, recently maintained that civil marriages are detrimental to the church and lead to "a light and devil-may-care attitude." The speaker was addressing a meeting of Sarnia United Church delegates, whom he urged to oppose the change in the existing laws regarding the solemnization of marriage.

To keep the divorce rate from rising still higher it is necessary, Mr. McLean declared, to preserve the traditional attitude toward wedlock. After the presentation of his report, the meeting passed a resolution opposing the adoption of civil marriages in Ontario.

A World in Debt

FIGURES compiled by a committee of experts employed by the Federal Government, at the request of Congress, present a picture of a debt and tax-ridden world such as has never before been seen in history. The major reason for the tremendous expansion in the debt and tax burden the people must carry was of course the war.

The following table gives the comparative order of growth in per capita tax burdens (in dollars) of central governments of selected countries between 1939 and 1946:—

Country	1939	1946
United States	\$ 43	\$ 313
Finland	37	184
Canada	43	193
Australia	42	159
Belgium	46	159
Czechoslovakia	20	65
France	43	127
United Kingdom	97	279

Netherlands	54	136
Russia	129	297
Per Capita Debt Burden		
1939	1946	
Denmark	\$ 64	\$ 472
Finland	29	199
United States	351	1,830
Sweden	100	468
Russia	34	137
Australia	219	845
Norway	122	459
Belgium	190	684
Canada	384	1,365
United Kingdom	667	2,095

Luxury

BILLION dollar stature was attained for the first time by the nation's confectionery industry in 1948, according to United States Department of Commerce statistics. It appears that candy manufacturers' sales at wholesale in 1948 amounted to an estimated \$1,050 million as compared with \$950 million for 1947.

Per capita consumption of candy in 1948 averaged 18.8 pounds, from four to five pounds higher than the prewar level.

Organized Labor

IT is stated in the January issue of the *International Teamster*: "The expenses of our legal department in Washington and elsewhere run above one hundred thousand in figures a year. We paid into the federation (A.F.L.) this year about \$170,000. Our statistical department with three people, all college men, and two or three stenographers, runs into fifty or sixty thousand dollars."

In addition, the printing bill of the past year is said to have exceeded over one-half million dollars. The members are told: "We are tickled to death to be able to pay out this money for your education and to help you."

Minimum Wage

OREGON has revised its 1941 wage order for the manufacturing industry. The new order, effective October 19, 1948, sets a 65-cent minimum hourly rate for all women and minors in manufacturing establishments and eliminates learner rates. The earlier order established a 35-cent hourly rate for experienced workers and 25 and

30 cent rates for learners. The new order retains provisions for a maximum 8-hour day and 44-hour, 6-day week and for the payment of time and a half beyond these hours.

Various requirements governing safety and sanitation of workrooms or plants in which women are employed are included as part of this order. Many of these requirements have been transferred from the Commission's General Order covering the sanitary and physical welfare of women and minors in all industries and occupations.

Cost of Supporting Farm Prices

THE annual report of the Commodity Credit Corporation reveals that C.C.C. had a realized loss on its total price support operations of almost \$42,800,000 for the fiscal year, 1947. During the same year, the loss on potatoes was slightly more than \$60,000,000. This means that potato operations changed a healthy profit into a large loss for C.C.C. The loss in fiscal year 1948 on all operations was almost \$125,400,000. The loss on potatoes during this year reached \$47,400,000, more than a third of all losses.

These figures reveal why USDA officials shudder when anybody mentions potatoes. It is also the reason why people who want to discredit the entire farm price support program never mention anything but potatoes.

Farm Land Prices

BASED on experience, the Department of Agriculture at Washington has warned farmers not to repeat the folly of thirty years ago, to buy land at inflated prices and to assume big debts in the bargain. Today farm land values or prices have reached, and are exceeding, the 1920 peak. Farm prices are more than double what they were in 1935-39. In 1947 there were 49 voluntary farm sales per 1,000 farms, the smallest in five years. Cash buyers purchased 55 per cent of all farms bought in 1947. 1946 was the all-time high in the voluntary sales of farms when 57.7 transfers per 1,000 farms were made. Contrast that number with the peak during World War I, 48.8 transfers per 1,000 farms in 1919, and you will appreciate the turnover in farm land ownership.

Last year on farms purchased with mortgages, the down payment was 42 per cent. This means that many farms are now carrying loans substantially above the total sale value of that land in 1940. What would happen if agriculture prices returned to the 1940 price level?

HISTORICAL STUDIES AND NOTES

THE PROTESTANT MONKS AND NUNS OF EPHRATA, PA.

(1732-1814)

NEAR the town of Ephrata, thirteen miles northeast of Lancaster, Pennsylvania, there is still to be seen a cluster of old buildings, the last remains of the once flourishing Protestant monastic community of the "Order of the Solitaries." In recognition of the religious, social and artistic endeavors which once were cultivated on these premises, the State of Pennsylvania some years ago appropriated \$35,000 towards restoration of the cloisters which had housed the members of that Protestant monastic colony.

In its peak era the Ephrata community numbered three hundred monks and nuns. It was a prosperous, self-sufficing monastic institution with its own bakery, pottery, mills, tannery, and the famous printing establishment. The Sisters' House or nunnery still stands, but is in need of repairs. The Brothers' House, as well as the printing house, must be entirely rebuilt.

The Cloisters of Ephrata constitute one of the most historic sites in Protestant America and the history of the community constitutes an illuminating chapter of Protestant mysticism. The founder of the community, Conrad Beissel, had been born in 1690, in the town of Eberbach, in Baden, Germany. Reared a Calvinist, he sailed to America in 1720, where he found room to satisfy his mystical tendencies. At first, he lived the life of a hermit in Lancaster County, Pa. In company of a friend he occupied a hut built by them. The two hermits practised voluntary poverty and austerties of various kinds. During this time Beissel visited the Labadist community at Bohemia Manor, Md., and seems to have studied their monastic rules of life. In 1724 a small band of Dunkers joined him and now the foundations were laid for a monastic community. The disciples built houses near the master's hut. In 1732 community life was introduced and the erection of the monastic buildings begun. The community assumed a religious garb of a kind generally referred to as "Capuchin", but it only remotely resembled the genuine Capuchin habit. The Brothers and Sisters went barefooted. The rule of the community was in many particulars stricter than that of any Catholic Order. The members of this community labored the entire day without in-

terruption and at night slept on a rough bench, a wooden billet serving as a pillow. The members lived a celibate life in separate houses. Those who were not sufficiently enlightened to live as celibates, were permitted to dwell with their families outside the community, in close proximity to it, however. It is said, that nearly all the land within three or four miles of the monastery was owned by such adherents of Beissel who voluntarily submitted to as many rules of the Brothers and Sisters as were practicable without becoming regular members of the monastic communities.

In 1735 a chapel was built and by the year 1745 a gristmill, paper mill and printing press were in operation. In the course of time followed several other grist-mills, a saw-mill, oil-mill, fulling-mill, and probably also a type-foundry. The printing-press was the first one established in Pennsylvania outside of Philadelphia, and from it came such a mass of pamphlets, tracts and books as perhaps from no other colonial press. Among these was the celebrated Mennonite "Book of Martyrs" which is by far the largest book printed in colonial America (printed in 1749). This printing establishment owed its origin to a quarrel Beissel had with the German printer Christopher Sauer in Philadelphia. The latter was displeased because Beissel took his wife, who had left him, under his protection, and made her sub-priress in the nunnery. Later on she returned to her husband.

Beissel died in 1768 and, (as head of the Order.) John Peter Miller, known in the Order as Brother Jabez, succeeded him. He was Beissel's countryman; he had arrived in America in 1730. Five years later he joined the Community at Ephrata and died there on September 25, 1796. At this time the Order of the Solitaries had begun to decline, and a few years later it practically ceased to exist owing to scarcity of members. In 1814 the property was legally transferred to the society of "The German Seventh-day Baptists."

The reasons for the downfall of the Ephrata Community are various. The upheaval caused in Europe by the French Revolution and the Napoleonic wars interrupted emigration from Germany; then celibacy prevented the younger generation of America from replacing the dying members; finally rationalism had killed the mystical movement among German Protestants.

The evangelical counsels of chastity, poverty and obedience were the ideals guiding the Ephrata community, along with hard work and penitential practices. They walked in sandals and two by two as far as Philadelphia. The heads of the community insisted on strict observation of the rules, hence no scandals tarnished its reputation. This is the more remarkable, since no inclosure kept the inmates apart and away from the outside world. Scandals could not be hushed up, in case such should occur, on account of the open houses, since outsiders had free access to them. Besides these monks and nuns were not under any vows or contracts and could freely leave or, while staying, get married to each other, as actually happened now and then. At any rate these Protestant monks and nuns prove in a striking way that the celibate life was not an impossibility; Luther and his disciples had asserted it to be for centuries.

Walter C. Klein has published an authoritative life of "Johann Conrad Beissel: Mystic and Martinet (Philadelphia, Univ. of Penn'a, 1942. pp. X, 218) which does not take into account the pathological elements of the founder of this Protestant monastic community. It cannot be denied that Beissel had been subjected to Catholic influences, directly or indirectly, while still in Germany. Regarding Catholic influences in America, Mr. Klein writes: "At a later period a considerable number of former Roman Catholics had become members of the congregation. Even if they did not join the sect early enough to contribute to the formulation of the rules that governed the Orders, it can scarcely be doubted that most of the people who lived at Ephrata in 1738 or at any other time were conversant with Roman Catholic customs" (p. 131.)

In regard to the religious garb Mr. Klein states that "its inventors naively discovered, when their work was done, that they had unconsciously copied the apparel of the Capuchins" (p. 115) and for this reason those monks and nuns are called "Capuchins" by Protestant church historians. Yet only the outer garments bore a similarity to the Capuchin habit. The married members formed a sort of Third Order. It is a significant fact that Beissel could rule his monks without any detailed rule of life; however, in regard to the Nuns he was obliged to enforce a detailed rule, fashioned on the same lines as those observed by Catholic Sisterhoods. This bears out the experience of

centuries, that a community of men can be ruled by general directions and customs, but not a community of women.

JOHN M. LENHART, O.CAP.

A German Catholic Family Bible of 1621

St. Augustine's Monastery, of Pittsburgh, Pa., was on April 21, 1943, presented with an old German Catholic Bible, printed at Cologne in 1621. This Bible is folio size, 15 by 9.9 inches, and weighs twelve pounds. To lighten the weight, eight brass bosses and two brass plates on the covers were removed before transportation to America.¹⁾ The text is that of the Dietenberger Bible which, first printed in 1534, passed through more than forty editions. At the beginning of each Biblical Book there is a copperplate engraving, generally about six inches wide and five inches long, and each chapter is adorned with a large initial letter from an inch and a half to two inches square. An index, covering twenty-eight printed pages, gives, in alphabetical order, references to the principal topics of the Bible. This Bible was produced by the well-known printer of Cologne, Arnold Quentel, who received a copyright on the book for ten years from the German Emperor Ferdinand II.

This copy of the German Bible was brought from Germany by Mr. Ignace Michel (Michaeli) about the year 1845. Mr. Michel was a native of Herzfeld, Diocese of Muenster in Westphalia, and the Bible must have been a heirloom of his family for a century or two, when he emigrated to America. He settled in Butler, Pa., and became a pioneer who helped to build St. Peter's German Catholic Church of that town. When Mr. Michel's daughter Mary Ann had married Philip Vogel, the Bible was taken to their home-stead, three miles distant from Butler. About the year 1919, the two daughters of this couple, the Misses Theresa F. and Mary A. Vogel, took the Bible with them, when they settled in Pittsburgh, Pa. Finally when they broke up their home to retire to an institution, they donated the old family Bible to the Capuchin Monastery. Unfortunately the blank leaf, facing the title-page has been torn out; it was undoubtedly covered with valuable inscriptions which would have supplied a good

deal of information about the whereabouts of this Catholic Bible prior to its coming to America.

The copy is well preserved. On account of its large and easily legible type it could be the companion of old people through life. At any rate, this Bible is one more proof attesting the great love of the German Catholic emigrants for their house-hold German Bible.

JOHN M. LENHART, O.CAP.

Pope Pius IX, in 1849, Visits Famous "Constitution"

SOME time prior to September 27, 1849, the Cincinnati *Daily Commercial* copied from the New York *Herald* the account of a visit Pope Pius IX, an exile at Gaeta, in the Kingdom of Naples, had paid the famous frigate Constitution. The report, evidently written by an eye witness, states:

"As soon as the officers (?) went out to the Constitution, the batteries on the coast and those on the ships stationed in the Bay of Gaeta announced the arrival of the Pope (Pius IX) and the King of Naples (Ferdinand II, who died in 1859). A few minutes later they went on board of the American frigate and each of them received the salute of twenty-one canon-shots;¹⁾ the flags were raised, the soldiers presented arms and the band played lively pieces. The King thereupon inspected the entire ship, accompanied by a great number of staff-officers; he expressed his fullest satisfaction with what he observed. The Pope was greatly pleased with the order and tidiness which was to be seen everywhere. The Catholic men asked to be introduced to the Pope and the captain ordered them to draw up in two rows. Thereupon the pope walked down between the two rows and gave everyone his blessing praying to God for them. This ceremony was awe-inspiring and edifying.²⁾

Collectanea

ALMOST from the beginning of German immigration to the North American continent large number of new-comers would seek the land. This they did in Pennsylvania and also in Louisiana, where they settled the German coast soon

after they had been lured to the French colony by clever propaganda.

There is a valuable reference to the tendency referred to in Fr. Hugh J. Nolan's "Life of Bishop Francis Patrick Kenrick" incumbent of the See of Philadelphia from 1830 to 1841. While discussing the native American riots of 1844 the biographer writes:

"With jobs scarce and suffering frustration in their attempts to procure lawful amelioration, the native laborers turned their hatred from the unscrupulous employers to their competitors in the labor market, the newly arrived immigrants, who happened for the most part to be Irish Catholics, for the German immigrants in large numbers pushed westward and followed farming."¹⁾

This tradition was persevered in almost to the end of the period of mass immigration. In the 80's and 90's of the last century, it was the German-Russians who set up in the Dakotas and the western part of Kansas, where it appears, they will remain attached to the soil to the same degree as those earlier pioneers, the Pennsylvania Dutch, have clung to the lime-stone land on which their forebears settled over two hundred years ago.

Good fortune befell the CV Library of German Americana when the Secretary of the Catholic Central Verein of California, Mr. Louis Schoenstein, sent three well preserved volumes of the *O'Fallon Hausfreund* to the Bureau. They contain the issues of the weekly published in 1899-1901. The editor of the paper was the militant Father Henry Brockhagen of O'Fallon, Mo., whose journal enjoyed considerable popularity until Archbishop Kane suppressed the publication. The volumes now in the CV Library were once the property of J. P. Schmitz, M.D., of San Francisco.

It speaks well for the German Catholic pioneers that a translation of Archbishop Francis Patrick Kenrick's work on the "Primacy of Peter" should have been thought desirable. In fact, at least three editions of the book were published, the first in 1852 and the third in 1853. This edition contained corrections by the author. The translator was Fr. N. Steinbacher, S.J. The volume was published in New York by Edw. Dunigan and brother.

1) The salute accorded by custom to sovereigns.
2) This account was printed in German in *Der Wahrheits-Freund*, issue of September 27, 1849, p. 48.

1) Loc. cit. Phil., 1948, p. 308.

Book Reviews and Notes

Received for Review

McNamara, Robert F., *A Century of Grace*, St. Mary's Church, Corning, New York, 1948—\$3.50.
 Hellriegel, Very Rev. Martin B., *Vine and Branches*, Volume I, Pio Decimo Press, St. Louis, Mo., 1948, \$4.00.
 Garrigou-Lagrange, O.P., Rev. R., *The Three Ages of Interior Life*, Volume II, B. Herder Book Co., St. Louis, Mo., 1948, \$7.50.
 Proceedings of the First Nat'l Congress of the Enthronement of the Sacred Heart in the Home. St. Francis Major Seminary, Milwaukee, Wis. Price \$1.00.

THE Irish edition of "This is My Story" by Mr. Louis Budenz has recently come from the press and Mr. R. Walsh has reviewed the book understandingly in the *Irish Catholic*, of Dublin. He says in closing:

"A good proportion of the lapsed Catholics inside the British Communist party are of Irish origin and are the products of slums and poverty. To them the only party making any appeal was all too often the Communist party. Catholics were not very interested in social reform." Continuing Mr. Walsh furthermore states: "It is said that Communists are making a new drive in Ireland. Any success they will get will come from social injustices tolerated by Catholics and any display of lack of sympathy."

The writer finally advises his readers: "This thrilling book is good ammunition. Read it and ponder on it and see what you can do to prevent drifts into Communism and to encourage those who have drifted to return."

It is to be feared that American Catholics will believe "it can't happen here," because the country seems aroused over the growth of Russia's power, but this fear will not prove a safeguard against discontent and the desire to establish an Utopia with little work and many luxuries for everybody.

Reviews

St. Thomas Aquinas. *Compendium of Theology*. Tr. into English by Cyril Vollert, S.J., St. Louis, Herder, 1947. Pp. XX-366. Price \$4.

Students of Theology must devote time and thought to what has been written by the great theologians. Especially must they become familiar with the 'Summa Theologica' and the 'Summa Contra Gentiles' of the greatest of all theologians, Saint Thomas Aquinas. But for those who have neither the time nor the training necessary for this deeper study of works in theology, some of the theologians have written Compendiums which avoid formal and technical phraseology in giving plain speaking explanations of the great truths of God's great plan for man's redemption and happiness. In his Compendium Saint Thomas gives the arguments for his theological conclusions, and he refutes the leading objections against his exposition of these truths of theology, but he does not give space to the more difficult sub-distinctions. In writing this Compendium, Saint Thomas has followed the tradition of theologians

as for example Saint Augustine, who have been ever zealous in spreading among men the great truths of God's revelation as to life eternal. It is to be regretted that this valuable work of Saint Thomas, begun late in his career as author, was only partially completed at the time of his death.

At the present time not only Catholic laymen but also many non-Catholics are showing an interest in the writings of Saint Thomas. Consequently it is timely to have available reliable translations into English of the Compendium of Theology by Saint Thomas Aquinas. Father Cyril Vollert, S.J., has done an excellent work in translating this Compendium. His appreciation of the purpose of the Compendium is manifested in clarity of expression and in the brevity of explanatory notes to the arguments and explanations of Saint Thomas. The language used by the translator is easily understood by those who have not had formal training in theology.

Interest of laymen in the writings of Saint Thomas Aquinas may seem surprising, but those who think seriously about the problems of life are conscious of the blundering groping of those to whom the peoples have entrusted the search for better social objectives. The failure of political leaders to bring about the tranquility of order in relations between nations points unerringly to the fact that something is wrong with modern estimates of human values and human objectives. And there is something wrong with the modern approach to social harmony.

The error of our times is that pragmatism and expediency have replaced lasting and eternal values in our lives. One after another those who have held positions of domination have been putting into practice various pragmatic plans for social betterment. The increase of human misery points unerringly to the rashness of promises of those who seek fifty or sixty years of happiness here on earth, allowing the future life to take care of itself. It is just as true today as it was two thousand years ago: "Seek ye first the kingdom of Heaven—" One after another the recent Pontiffs have indicated the corrective of our social evils: "If society is to be healed today, in no other way can it be cured save by a return to religion and the moral law."

How refreshing it is to turn from the pragmatic preaching of political planners, from the expedient schemes of social upholders to a writer who stresses most emphatically the importance of putting first things first in our quest for lasting happiness. Readers who have become confused by a flood of conflicting suggestions as to the way to peace and happiness, will find a most comforting relief from mental turmoil by spending an hour now and again in reflection upon the writings of Saint Thomas about the all important subject of man and his true destiny.

Formal training in philosophy and theology is not necessary; ability to read tomes written in medieval Latin is not a prerequisite. "The Compendium of Theology of Saint Thomas" has been translated into simple

idiomatic English by Rev. Cyril Vollert, S.J., of St. Mary's College, Kansas. Read what Saint Thomas says of the divine plan for man and his happiness. Your faith in divine providence will be strengthened, and in place of confusion of mind and fear for the future you will experience a strengthening spirit of courage to work and to pray for God's help in doing your part to bring peace and happiness to souls.

Some of the illustrations from nature used by Saint Thomas may cause a smile of superior knowledge to the modern reader. The exact sciences have made progress in fact finding since the thirteenth century. But note that Saint Thomas clearly is shown to have been a student of the exact sciences in so far as was possible in the age in which he lived. And all that has been learned about nature through scientific endeavor helps in confirmation of the sound conclusions of his reasoning as to the divine plan for the happiness of man. There can be no doubt of the fact that, if living in our age of scientific progress, Saint Thomas would make use of modern scientific knowledge as a source of illustration for the more lofty considerations of man's eternal destiny.

The translation into English of the "Compendium" should prove to be a real source of intellectual balance and spiritual consolation for those who find in the literature of today so much that is confusing and disturbing about the rushing turmoil of activity in seeking human objectives. Surely Saint Thomas Aquinas must be pleased with the work of Father Vollert, S.J., whose excellent translation of the "Compendium" has made it possible for the common man to attain a deeper, soul satisfying appreciation of the great truths of God's love for His intelligent creatures.

Jos. F. MACDONNELL, S.J.
Weston College
Weston, Mass.

Julianus Pomerius. *The Contemplative Life (De Vita Contemplativa)*. Translated and annotated by Sister Mary Josephine Suelzer, Ph.D., The Newman Bookshop, Westminster, Maryland, 1947. \$2.50. pp. 220. (Ancient Christian Writers, The Works of the Fathers in Translation, edited by Johannes Quasten, S.T.D., and Joseph C. Plumpe, Ph.D., No. 4)

During the past several decades an enlightened interest in the lives and works of the great contemplatives has been clearly manifest. As examples may be cited new and revised editions of the works of St. John of the Cross and St. Teresa of Avila. This revival has also extended to lesser known authors, such as John of the Feamp, Peter of LaCelle, and Peter the Venerable.¹⁾

In the light of this trend English speaking Catholics should be very grateful to the editors of the Ancient Christian Writers series for the first English translation of the *Contemplative Life* by Julianus Pomerius.

1) Cf. Dom Jean Leclercq et Jean-Paul Bonnes, *Un maître de la vie spirituelle au XIe siècle*. Paris, 1946. Dom Jean Leclercq, *La spiritualité de Pierre de Celle*. Paris, 1946. (Etudes de Théologie et d'Histoire de la Spiritualité, Directeurs: Etienne Gilson et André Combès, Librairie philosophique J. Vrin, Paris, t. IX et VII). id., *Pierre le Vénérable*. Editions de Fontelle, 1946. (Figures monastiques, Collection dirigée par les Bénédictins de Saint-Wandrille).

In an excellent introduction explaining the occasion and background of Pomerius' work, Sister Mary Josephine Suelzer, the translator, directs attention to the influence of the *De Vita Contemplativa* upon later Christian writings. Originally a disciple of St. Augustine, Pomerius upon leaving Africa journeyed to France where he was ordained to the priesthood. At the request of a bishop, probably Julianus, Bishop of Carpentras, the *Contemplative Life* was written. That Pomerius was greatly influenced by the Doctor of Hippo there can be no doubt, and the translator very fortunately repeatedly refers to this in an excellent set of notes at the end of the volume. But the importance of Pomerius must be measured by his influence upon St. Caesarius of Arles whose doctrine served as a pattern in the formation of Western spirituality. Consequently Pomerius may be regarded as instrumental in transplanting Augustinian thought upon European soil.

The *De Vita Contemplativa* is divided into three books: the ideals of the contemplative life, the ideals of the active life, and a discussion of vices and virtues.

In the first book Pomerius bases his entire doctrine on the fundamental thesis that the contemplative life finds its perfection only in heaven. In emphasizing certain ideals which should serve as guideposts to those striving after perfection, Pomerius differs somewhat from later authors who concentrate on what is popularly known as mystical experience. In chapter twelve, "The difference between the contemplative life and the active," Pomerius combines profundity of knowledge with clarity of expression. And chapter thirteen, "Holy priests can become sharers in the contemplative life," will continue to serve as a guidepost to bishops and priests engaged in the active life.

In the second book Pomerius discusses the active life not as something complete in itself, but in its relation to the contemplative life.

In the third book, relying on St. Augustine's teaching on the fall of Adam, Pomerius shows that pride is the cause of all vices and can be conquered by humility. From pride follow cupidity, envy, and vanity. The remedies are fear of the Lord and charity. The final chapters are devoted primarily to an excellent discussion of the cardinal virtues.

Perhaps the best summary of the treatise is found in the Foreword to book three where Pomerius writes: "In the first volume I dealt with the contemplative life and the questions to what extent the active life differs from it and how you can with the help of God become a sharer in the contemplative virtue itself. In the second book I treated, by God's gift, what I thought should be said of the active life, too: I showed the usefulness of religious rebuke and the virtue of patience and the way the possessions of the Church should be administered and the manner of spiritual abstinence. Now it remains for me to undertake a discussion of the vices and the virtues, not relying on an endowment of which I am not conscious, but assisted by your prayers." Since Pomerius competently accomplished this task, the timeliness of the work for the twentieth century bishop and priest should be evident.

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Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

CHAPLAIN'S AID, A REAL NEED

EXTENSION of the armed forces has necessitated the appointment of a number of chaplains, hence the Bureau concluded it should offer them its services.

Towards the end of January, Co-Director Fr. Suren addressed a letter to the priests in uniform to acquaint them with such of our pamphlets as have proven helpful to the chaplains during the First and Second World Wars. That the effort was well timed, the large number of replies received prove. A Wing Chaplain writes, to quote a case in point:

"I was very happy to receive your letter, in which you inform me that you can be of service. This Base has just been activated and we are without any supplies. We can use about 100 copies each of 'Guide Right' and the 'Name of God', and the same number of New Testaments".

An assistant Fleet Chaplain states:

"Thank you for your recent letter. I appreciate your generous offer and I am going to make a real request for our Catholic men in ships of the Fleet. My position as the Assistant Fleet Chaplain gives me an opportunity to know how serious the need is for Catholic supplies at the present time. Chaplains and men come into this office begging for what we cannot give them, because there is nothing on our shelves. Your offer is most timely."

From a Naval Air Station came a letter containing the following remark:

"Thank you for the generous offer etc., etc. When I was functioning as Chaplain during the war-years, I used your materials with most happy effect and am certainly pleased that they are again available."

The following statement originated with a Chaplain on the Pacific Coast:

"We are greatly in need of pamphlets, rosaries and New Testaments, since our supply here at Ft. XYZ is very nearly exhausted. Your letter, received today came as an answer to a prayer, for indeed we were at a loss as to where we might obtain these items, because our supply outlet here is without them."

How great is the need for Catholic literature and religious articles appears also from the following communication:

"We are in a very anxious position here. This is a Basic Training Center, through which hundreds of brand new 'Baby Airmen' pass each month. We have been working under great handicaps ever since this Base opened, and the lack of religious articles and literature has been one of our greatest difficulties. The Chaplain's Aid came to our assistance repeatedly, but the materials they sent from time to time disappeared about as swiftly as a snow ball in a blast furnace. Right now our pamphlet racks and religious articles stands are as bare as poor old mother Hubbard's cupboard. Now you can understand why your letter was so very welcome?"

Quantities asked for, run from 100 to 1000 copies of our pamphlets. The need for rosaries is particularly great, so great that the Bureau faces a real problem. One chaplain writes:

"We are in desperate need of New Testaments (any quantity that you can furnish) and this holds true also in regards to rosaries."

The very same words are used by another chaplain, who states:

"We are desperately in need of rosaries. Could you please send us at least 2,000? We could use any amount of rosaries you could spare. The same is true of medals and New Testaments."

The letter was addressed to the Bureau from an Air Force Field with a present strength of about 10,000 men.

Charity Must Promote Peace

REFORM of the German currency, it appears, was unavoidable, like a major operation which is intended to save a patient's life. However, the reform has imposed terrible hardships on those whose savings were wiped out. Moreover, charitable activities too, suffered severely, because of reduction of funds.

Writing in January, the Superior of a charitable institution tells us: "The vexatious currency problem has made us Sisters of St. Vincent even poorer than we were. We are in charge of schools conducted for charity and for this reason receive almost no tuition while, on the other hand, everything one needs to sustain life is so very dear." Fortunately the potato crop was good and the supply is therefore plentiful, something the Sisters are grateful for.

One does not look for steel works in parts of Bavaria. Nevertheless there is a town in the Upper Palatinate which is a small Pittsburgh, Sulzbach-Rosenberg. It is from this community an appeal has reached the Bureau, addressed to it by Sisters. We are told that out of eight, six are in poor health due to having been exposed to the experience of bombing attacks, to lack of food and overwork. "Nevertheless," Sister Georgia writes, "they must continue their activities, because of the lack of Sisters." The writer goes on to tell about the conditions in the little industrial town where these Sisters reside. "The air is very bad because night and day the five big steel plants pour forth fumes. The people are poor; frequently even destitute because the low wages hardly suffice to supply their needs, inasmuch as 50% are expellees. Our nursing Sisters are kept very busy and they must care for the sick, living in wooden barracks, at night. We also conduct a kindergarten, attended by 100 children of the poorest kind."

"I certify" the Pastor of Sacred Heart Parish at Sulzbach-Rosenberg writes, "that the Sisters are most needy. They conduct a kindergarten, and sewing school and nurse the sick, in an environment of poor factory workers. Moreover, in recent years very many expellees have moved in, not a few of whom still live in camps and barracks. To provide for the needs of all is indeed a serious task."

A Danish timber merchant inquired of a correspondent for the *New York Times* whether he wanted to know why ERP will not work. Without waiting for an answer, he stated: "It is because the people running our countries are crazy—all crazy!"

Our country is to supply Germany with money to

enable German industry to operate mines and industries. In the meanwhile private charities are called on to prevent Germans from starving to death. On the other hand, not alone coal is being shipped from Germany in quantities which make it impossible to supply the people with fuel and light, but also food. During one three months period last year thirty-two percent of the meat, twenty-five percent of cheese, ninety-five percent of vegetables, fourteen percent of eggs and twelve percent of potatoes were taken from one State, Wurttemberg, and handed over to the French. In Munich, in the American zone, during the present winter electric current was not available to householders from 7:00 a. m. in the morning to 6:00 o'clock in the evening. Now darkness in Germany continues farther into the day and sets in earlier than in our country. Consequently the people were forced to remain idle for about two hours each day. Candles are, of course, not to be had in a country which suffers from a scarcity of all kinds of fats. Moreover, bread rations were again reduced and meat is not available even in small quantities except occasionally.

Conditions being what they are, the danger that the German may in sheer desperation decide to side with Russia is by no means impossible. Consequently charity must once again attempt to mitigate the folly of statesmen and others who, blinded by prejudice, hate, greed and what-not, cause discontent among the masses.

Although the impossible, to supply food and fuel to a city such as Berlin by aero-planes, has been accomplished, the suffering of the people has nevertheless been acute. Hence their gratitude for any little help extended to them.

There is a group of School Sisters of Notre Dame in Berlin, consisting of expellees driven out of Silesia. It is their Superior, Sister M. Erentrudis, has written the following acknowledgment:

"The three gift packages sent through Caritas-Denmark arrived here safe and sound, and after some difficulties were handed to us just in time for Christmas. I wish you had been able to witness our joy. These were really Christmas packages and peace packages at the same time. They contained things we had not seen for years. All my Sisters and candidates say a very heartfelt God bless and reward you for all your kindness and charity!"

A small town in Franconia is the center of a community of refugees, expelled from eastern Germany and adjacent countries. Some time ago the teacher, also an expellee, who serves these people, wrote asking for church music and notes for the old German hymns. What the Bureau sent him reached its destination not long before Christmas. "It was possible for us", the teacher writes, "to practice the singing of the beautiful old hymn *Es ist ein Ros' entsprungen* before the feast. In the name of our Refugee Parish, I wish to thank the kind donors of the music sincerely. The beautiful Masses sent us we will begin to study and practice in the New Year. Thus your gift of notes constituted an incentive to edify our poor brethren and sisters with beautiful church music."

National Convention Tour

REALIZING that most of our delegates will travel great distances to attend the National Convention this year in San Francisco, the officers plan a special Convention Tour. On the occasion of our last convention in San Francisco, in 1939, a similar tour was arranged to the great satisfaction of many of the delegates.

It will be noted that the schedule below provides for a two-fold itinerary: Tour A extending three weeks, and Tour B extending two weeks, with New York City being the point of departure and terminus. The schedule of Tour B calls for a direct return from San Francisco after the Convention, while Tour A provides for visits to the historic Franciscan Missions and the Grand Canyon.

Since the planning of this tour involves much work on the part of those in charge, we urge our delegates to make their reservations early. For further information communicate with Mr. Albert Sattler, President of the CV, who is in charge of arrangements.

MISSION TOUR—Tour A

A three weeks tour going direct to San Francisco via Denver and Salt Lake, then on close of Convention following by motor the trail of Father Junipera Serra and visiting the Missions he founded.

Lv. NEW YORK—Sun., July 31st, p. m.

AR. CHICAGO—Mon., Aug. 1, a. m.

Lv. CHICAGO—Aug. 1

(Meals enroute are served in dining cars and at hotels except as noted.)

AR. DENVER—Aug. 2

Sightseeing tour of city.

Lv. DENVER—Aug. 2

Through the Colorado Rockies by daylight.

AR. SALT LAKE CITY—Aug. 3

Sightseeing around Salt Lake City in the morning, organ recital at noon, then motoring out to the great Salt Lake and the open pit copper mine at Bingham.

Lv. SALT LAKE CITY—Aug. 3.

Through the famed Feather River Canyon.

AR. SAN FRANCISCO—Aug. 4.

Convention Days—August 5-10

(Expenses while at San Francisco not included in round-trip cost)

Lv. SAN FRANCISCO—Aug. 11. Motor

Over the El Camino Real—The Kings Highway, linking the old Missions which Father Serra established.

Our first day (our buses are air-conditioned) is through the suburbs of San Francisco, Palo Alto and the Stanford University, the giant Redwoods at Santa Cruz and Del Monte.

AR. MONTEREY—Aug. 11.

Overnight—San Carlos Hotel

Lv. MONTEREY—Aug. 12

Carmel Mission, the drive around the Monterey Peninsula, then southward through the Salinas Valley, Paso Robles, San Luis Obispo and along the shore line.

AR. SANTA BARBARA—Aug. 12

Overnight—Hotel Samarkand

Saturday morning, sightseeing tour of Santa Barbara with a visit to its famed Mission.

Lv. SANTA BARBARA—Aug. 13. Motor

Ventura Mission, through Santa Monica and into Los Angeles.

AR. LOS ANGELES—Aug. 13

Accommodations Mayfair Hotel or some other good downtown hotel. No meals included in rate while in Los Angeles.

Sightseeing tours included to Hollywood, Beverly Hills, the Beaches, Pasadena, the San Gabriel Mission and other points.

Lv. LOS ANGELES—Aug. 16

AR. GRAND CANYON—Aug. 17

All day to view the wonders of the Canyon. Meals at El Tovar Hotel, with motor trips both morning and afternoon along the Canyon Rim. Hopi Indian ceremony before dinner.

Lv. GRAND CANYON—Aug. 17

Across Arizona, New Mexico, Kansas and Missouri.

AR. CHICAGO—Aug. 19

Lv. CHICAGO—Aug. 19

AR. NEW YORK—Aug. 20

Cost of the above from New York—coach, round trip New York to Chicago, Pullman west of Chicago—\$383.78; all Pullman, lower berth, New York to San Francisco and return—\$433.45. Above figures cover all expenses, meals, hotels, sightseeing, baggage transfers, Pullman and rail except the hotel and meals in San Francisco, meals in Los Angeles and meals en route between New York and Chicago.

Tour B

Two weeks tour, covers the identical itinerary above set forth going from New York via Chicago to San Francisco, but will return August 10th from San Francisco via Salt Lake, Denver, Omaha and Chicago to New York direct. Cost from New York—coach, round trip New York to Chicago, Pullman west of Chicago—\$298.94; All Pullman, lower berth, New York to San Francisco and return \$348.62. Above figures cover all expenses, meals, hotels, sightseeing, baggage transfers, Pullman and rail, except the hotel and meals in San Francisco and meals en route between New York and Chicago.

Rates from other points than New York will be quoted on request; they will vary according to the differential of the rail and Pullman fares.

State League of Texas on Displaced Persons and Federal Aid to Education

POINTING to the manifest injustice of the present Displaced Persons Act, which excludes expellees from its benefits, the Catholic State League of Texas, in its meeting of January 24, adopted a petition which it sent to Congressman Paul J. Kilday of the Twentieth Texas District, calling for an amendment to the Act which would substantially increase the number of those eligible for admission to our country. The petition reminds Congress that the plight of the expellees is "infinitely worse than that of the (other) displaced persons."

A resolution was also adopted expressing the League's stand on Federal Aid to Education. The resolution "opposes on principle any plan appropriating funds for educational purposes which in its very nature is discriminatory against a very large body of citizens." A second reason for opposing in principle the pending education bill is found in its unquestionable tendency toward federal bureaucracy and centralization in the field of education. "Centralization", the resolution goes on to say, "usually leads to loss of liberty."

Well Planned Campaign

IT appears from the reports of their conventions, held by our State Branches since August of last year, that all of them have accepted the plan adopted by the National Convention at Milwaukee, to sustain the Bureau financially by an annual collection, assessed in accordance with the number of members of each state organization.

One of the Branches to accept the proposal, the Cath. Union of Mo., has gone about its task in a systematic fashion. The officers submitted to the convention at Ste. Genevieve a plan which provides not merely for the collection of this year's quota of the Annual Bureau Fund, but for continued efforts to be pursued over a number of years while at the same time, a campaign of propaganda for the Cath. Union of Mo., and a better knowledge of the Bureau's activities is to be undertaken.

On February 16th the officers of local societies in St. Louis and surrounding counties were asked to attend a dinner meeting held in the basement hall of St. Francis De Sales Church offered for the purpose by the Pastor, Fr. A. Wempe. Some eighty men and women attended and to them the officers and speakers presented their reasons for the plan. Fr. Victor Suren, the chief speaker of the evening, presented a complete picture of Central Bureau's activities and why it must be sustained. To the arguments presented by him in a lucid and forcible manner, the Director of the Bureau added a few comments. The Chairman of the evening, Mr. Cyril Furrer, President of the Cath. Union of Mo., outlined more fully the plan referred to, while Mr. James Zipf, Secretary of the organization, spoke on the steps necessary to carry out the purpose in mind. All of the priests present and a number of laymen and lay-women also expressed themselves on the subject, and,

without exception, they favored the plan submitted to them.

We believe it a happy thought that the drive for funds is not to be considered the beginning and end of the matter. As one of the priests said, we could easily raise \$1100, our quota, but that is not what we have in mind to do. We wish to make this an educational campaign to make better known to our people and others the CV, the activities of the Bureau, the Catholic Union of Missouri and the reasons for their existence. Considering the tenor of the meeting, the plan holds the promise of success.

Arkansas C. K. of A.

THE January issue of the monthly letter addressed to members of the Arkansas State Council, Catholic Knights of America, is devoted largely to soliciting a deeper interest in the Central Bureau and the Catholic Central Verein and an increased support of its program by the Knights. The Annual Report of the Bureau, is explained in detail and referred to as "most interesting." Members are asked to support the CCVA by obtaining Life, In Memoriam and Sustaining Memberships in the national organization. The communication is signed by Mr. T. J. Arnold, of Little Rock, a trustee of the CU of Arkansas and Publicity Director of the Knights.

The Arkansas Branch of the Catholic Knights is an affiliate of the Fraternal Insurance Section of the CCVA.

New Life Member

UNFORTUNATELY, St. Peter's Society of St. Joseph's Parish at Omaha has decided to disband, although both Mr. Valentine J. Peter, a member for many years, and Dr. Nicholas Dietz made every possible effort to dissuade the members from taking the step.

As a direct result of this decision, Mr. Valentine J. Peter, a well known newspaper publisher, decided to acquire a life membership in the CV. Having been affiliated with local societies, members of the CV for fifty-two years, Mr. Peter felt he should continue with us to the end. Hence he decided to add to the sum paid him by St. Peter's Society and to establish himself permanently in our organization.

In the course of half a century Mr. Peter has been a member of St. Anthony's Society in Rock Island, Illinois, for eighteen years, of St. Joseph's Society at Peoria, of a society by the same name in St. Mary Magdalen parish at Omaha, where he had moved in 1909, and ultimately in St. Peter's Society. Such transfers from one society to another, because of change of location, were not uncommon formerly. In fact, one of the purposes of the Central Verein was to facilitate adoption of a member by a Benevolent Society, let's say, in Chicago, who had moved there from Baltimore or Buffalo. Members leaving a city in the East to make their home in the West, were issued a transfer certificate to assure their adoption by a society in their new environment.

Newly-appointed Spiritual Director

ONE of the most active and persevering District Leagues affiliated with the Central Verein through the years has been the St. Louis and St. Louis County District League. The organization has consistently promoted Catholic social action in the parishes of the city and county where its members are represented.

It is to the credit of the organization that it has now received the appointment of a priest as Spiritual Director who has taken a genuine interest in its affairs for quite a number of years,—the Reverend Aloysius A. Wempe, Pastor of St. Francis de Sales Parish in St. Louis. The announcement of the choice, and its approval by the Most Rev. Joseph E. Ritter was made by State President, Cyril Furrer, at the recent special meeting of the League conducted at the St. Elizabeth Day Nursery.

Fr. Wempe succeeds as Spiritual Director of the League the Rt. Rev. Jos. F. Lubeley, who has retired from the office due to ill health and advancing years. Msgr. Lubeley has been named honorary Spiritual Director of the League.

Member of CV Assumes Important Post

INFORMATION has recently reached us of the appointment of Mr. August Springob of Milwaukee to the position of Executive Vice-president of the Catholic Family Protective Life Assurance Society of Wisconsin, an affiliate of the Fraternal Insurance Section of the CCVA. Mr. Springob assumed his new duties on February 1.

A prominent member of the CV and Secretary of the Committee on Social Action, Mr. Springob is quite well known to the members as a consistent promoter of our cause, particularly of one phase of the CV's program—the practical organization and foundation of parish credit unions. He is one of the founders and for fifteen years served as Secretary of the St. Francis Parish Credit Union, of Milwaukee. He was Chairman of the Committee on Arrangements for the Executive Meeting of the CCVA and NCWU in 1945 and for last year's National Convention, both conducted in Milwaukee. Mr. Springob was elected in January to the office of Chairman of the Milwaukee District of the Catholic League of Wisconsin. He also manages the League's radio program.

The new executive Vice-president of the CFPLAS of Wisconsin served for nineteen years as Probation Officer, and for the past five years as Deputy Chief Probation Officer of the Municipal and District Courts Probation Department of Milwaukee. He was also Chairman of the Wisconsin Parole Officers Association.

In his new position Mr. Springob will be associated with Mr. Rudolph Talsky, who assumed the duties of Secretary of the CFPLA Society upon the death of the late Mr. Joseph Grundle two years ago.

Branch and District Meetings

New Jersey

AT a joint Vesper and Rally Service, attended by the officers and members of two New Jersey Branches, conducted in the afternoon of February 16th in St. Peter's Church, Newark, prayers were offered for Cardinal Mindszenty, the victim of communism. After church services a joint meeting was held in St. Peter's Hall, Monsignor Thimmes, Pastor of St. Peter's Church, offering the invocation. The discussions on this occasion turned largely on the problem of raising money for the Central Bureau's Emergency Fund. Every effort will be made to reach the state's quota.

The Hon. John A. Matthews, K.S.G., the speaker of the occasion, discoursed on the legal aspects of the prosecution of the Hungarian Cardinal. A striking feature of the afternoon was the second prayer-service in St. Peter's Church to which the officers and delegates repaired at 5:00 o'clock. After they had returned to the hall they were addressed by Mr. Albert Sattler, President of the Central Verein, who spoke on the Bureau and the services it renders the Catholic cause. Mr. Sattler also discussed the coming National Convention at San Francisco and the planned sight-seeing trip.

Southwestern District, Texas

Some two hundred members of the men's, women's and youth's sections of the Catholic State League from Devine, Castroville, D'Hanis, La Coste, and San Antonio attended the District meeting conducted in St. Joseph's Parish, San Antonio, on Sunday, January 23. The delegates approved a decision to send petitions to U. S. Senators Tom Connally and Lyndon Johnson of Texas, opposing federal aid to education and requesting certain changes in the present Displaced Persons Act.

Following the opening church services, a business meeting was held; District President Joseph Biediger of La Coste, presided. A number of the clergy, as well as members of the various organizations represented, addressed the gathering. Representatives of the Catholic Life Insurance Union reported that eleven new branches and 1354 new members had been admitted into the organization during the past fiscal year.

State President Joseph Kraus presided at the Catholic Day Program held in the afternoon. The speakers on this occasion were Most Rev. Robert E. Lucey, Archbishop of San Antonio, Mr. Leo Ehlinger, President of the youth clubs of the metropolitan area, and Mr. Francis C. Sullivan, President of the Archdiocesan Union of Catholic men.

St. Louis

The District League conducted a special meeting on Sunday, January 30, at the St. Elizabeth Day Nursery. About sixty members from the city and county were present, many of them accompanied by their wives.

President Starmann presided at the short business meeting, after which a number of speakers addressed the assembly. Sister M. Gertrude, Superior of St. Elizabeth's Day Nursery, gave an interesting explanation of the day-care services provided for the more than one hundred children daily who range from 6

months to 14 years in age. Rev. Thomas Bowern, S.J., discussed "Catholic Principles of Social Welfare", using a blackboard to illustrate how the Church, the School and the State must cooperate in the program of education intended to direct human beings toward both their temporal and eternal welfare. If God and His laws are left out of account, Fr. Bowdern stated, we will in the end be governed by a tyrant of some kind. Mr. F. P. Kenkel, Director of the Central Bureau, spoke on the urgent need for Catholics to cooperate in a Catholic social program at the present time.

At the conclusion of the meeting, those in attendance were conducted on a tour of inspection of the buildings and facilities provided by the Day Nursery. The penny collection of \$15.82 was donated to the institution.

Rochester

An interesting discussion on the moral issues associated with euthanasia (so-called mercy killing) was a feature of the monthly meeting of the Rochester Branch. Resolutions of protest regarding the conviction and imprisonment of Cardinal Mindszenty were sent to President Truman and to the Hungarian Legation in Washington.

The Committee on arrangements announced the decision to conduct the State Convention in Rochester on September 3-5. The men's and women's organizations of Rochester attended a memorial Mass in Holy Redeemer Church on the anniversary of the death of the late Fr. Jacob Staub, who served as Spiritual Director of the Branch more than twenty-five years ago.

Miscellany

A NUMBER of organizations affiliated with the CV have expressed their opposition to the arrest and imprisonment of Cardinal Mindszenty. The Rochester Federation addressed its protest to the Department of State. Copies of the declaration were, moreover, sent to President Truman and the Hungarian Legation at Washington.

At the invitation of the Reverend Prioress, Mother M. Clotilde McGinnis, O.S.U., Reverend Victor T. Suren, Co-Director of the Central Bureau, gave a three day retreat to the students of the Ursuline Academy in San Antonio, Texas, on February 9, 10, and 11.

During his brief stay in Texas Father Suren called on some Central Verein acquaintances. He sat in on the regular meeting of the St. Joseph Society of San Antonio, long an active affiliate of the CV.

Dates and locale for a number of 1949 Conventions of our organizations have been announced. It has been known for some time that the National Conventions of the CCVA and NCWU will take place in San Francisco on August 6-10. The Illinois' men's and women's organizations will meet in St. John's Parish, Joliet, Illinois, on May 20-22. The Texas Societies have decided to meet for the Jubilee Convention of the State Branch in St. Joseph's Parish, San Antonio, on July 12-14. The

New York organizations of men and women will meet this year in Rochester, N. Y., on September 3-5.

Other State Branches of the CCVA are asked to inform the Bureau of arrangements made for this year's State Conventions. Complete information as to the parish, the city and the dates of the meetings should be furnished us as soon as possible after the decisions have been made by the arrangements committees.

The Committee on Arrangements for this year's National Convention in San Francisco has as General Chairman, Mr. Edward Kirchen of San Francisco. Other committees will be headed by the following chairmen: Mr. Henry Schroer, Finance; Mr. L. Schoenstein, Program; Mrs. Sophie Morey, Missions; Mr. Richard Holl, Hotel and Housing; Mr. Luke Terheyden, Badges and Decorations; Mr. J. Arnke, Entertainment; Mr. L. Schoenstein, Registration; Mr. William Dombrink, Mrs. M. Mulcahy, all Spiritual Directors and Presidents of affiliated societies, Reception; Mrs. Mary Mulcahy, Publicity; Mrs. M. Meiswinkel, General Secretary.

While high prices are undoubtedly exercising a retarding influence on the cultural life of the nation, the effect may not be apparent at once. But before long the results of the reduced purchasing power of the dollar, which is even now making itself felt to educational institutions, libraries and museums, will come to light.

The Central Bureau has, to mention a case in point, been obliged to curtail the binding of books and periodicals for the reason referred to. Late in the fall we did, however, send 39 volumes, most of them in 8 vo and a few in small quarto to the binder. They were returned with a bill for \$150, almost \$4 per volume. Not so long ago to bind the same books would have cost less than half that amount.

The annual report of the St. Peter & St. Clemens Society of St. Paul, Minn., for 1948, discloses the organization to be in a quite flourishing condition. The Society has a total membership of 354—an addition of 28 during the past year. Death came to eleven members while a total of 61 juvenile members gives promise of a continuation of the Society's tradition of social charity and mutual aid.

Among other items, the report lists the following donations: \$110 to the Central Bureau and the Central Verein; \$50 for Peter's Pence; \$24 to the Penny Box Collection and \$19.95 to the promotion fund of the Cath. Aid Association's Juvenile program.

One of the organizations which has faithfully adhered to the custom of a penny collection at its monthly meetings, the Allegheny County section of Pittsburgh, and vicinity, some time in January sent a check for \$12.88, the result of the collections in 1948.

Mr. Cyril J. Furrer, President of the CU of Missouri, and a member of the Board of Trustees of the CCVA, has recently been elected a director of South Side National Bank of St. Louis.

While We Feast Others Hunger

CHRIST'S bride is Poverty! She must feel a stranger in our country and among its wasteful people while in many other parts of the world she looks with compassionate eyes on the suffering of the poor. When, too late for Christmas, a check from the Bureau had reached a missioner in India, a member of the Society of Jesus, he wrote:

"I wept when I got your dear letter of December 14th with the check for \$100. You cannot fully realize what these donations and Mass intentions meant to us in our extreme poverty. Since your last check of \$50 was lost here in the mail on the way to the bank, I could not use the money for Christmas which was very sad indeed. Our orphans were given only boiled rice and much more diluted in water than usual; our poor widows and sick could not be helped at all. The converts starved as usual and I starved with them, eating only some boiled rice."

"Your check gives me new courage and will enable me to help the most extreme cases. At Christmas many were baptized and I gave them a piece of cloth to cover their nakedness. I had to borrow from a Mohammediān. Your gift will enable me to pay this debt."

This missioner has labored among untouchables for twenty-one years. At one time he had an assistant, but his health gave out. Now a new missioner has come to help him. "But he must live in a hut," our friend writes, "made of mud and thatched with straw. I have no money to build him a small hut less damp and a little less infested with rats and whits ants. I am accustomed to live in the huts of the poor untouchable *palayas*, but the new missioner might fall seriously sick like the other good and zealous missioner who forced to leave the Mission to recover from a serious case of dysentery and anemia."

The writer was able to survive so far, although his strength has been seriously sapped, of course. As he tells us, God gave him a strong stomach "that can digest rubbish as well as any fowl's stomach. God gave me strong constitution (half ruined now but still good). can bear fatigue and hard work better than any Indian."

We would wish to be able to send this good priest substantial donation towards the cost of building a new hut and feeding his orphans and widows. We are not asking for big donations, but an accumulation of what was formerly called "chicken feed", would prove a boon to this excellent missioner.

While "The Road to Mandalay" no longer concerns the British, the Missionaries, who entered Burma years ago, have remained there even though the former overlords have left the country. But they are struggling with want and find it difficult to provide for the charitable institutions founded by them.

Writing from Mandalay, a member of the Society of St. Bosco states: "Your donation went straight to the rice mill and it brought back five big bags of good rice for our orphans. We had just reached the end of our supply and did not know where the next would come from. You should have been here to observe the joy

on the faces of our children and the big sigh of relief of the writer. If we could only find more generous souls willing to supply the daily bag of rice we need for our orphans! How many sleepless nights would be spared me!"

A missionary in the Philippines has reminded us of our promise to send him a chalice and vestments. He is so desperately in need of these articles that he tells us: "Even in case you may obtain only second or even third hand vestments, please remember me at the time of your annual distribution."

The missionary has no chalice of his own. "Thus far I have not yet returned the chalice I am using to my neighboring priest, from whom I have borrowed it," he writes.

The Bureau has been somewhat reluctant to send chalices to the Philippines, although we know they are needed, because churches were destroyed and valuables stolen either by the Japanese or Guerillas. The reason for our reluctance is, packages of valuables to the Philippines can neither be insured or registered. However, we did send a chalice across the Pacific recently and it reached its destination safely. Hence we intend to send the missionary, from whose letter we have quoted, a chalice in the near future.

Two gold chalices were recently donated by the Bureau to the Missionaries of the Sacred Heart for use in New Guinea and Rabaul. One of them had only recently come to the Bureau in accordance with instructions of the late Rev. Fr. James Wallrap, of the Diocese of Oklahoma City and Tulsa. There are available two more chalices, one of which is not, however, adapted for use in a Mission Chapel, because of its size.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations To Central Bureau

Previously reported: \$2,226.14; Minn. Br. CCV, \$350; St. Joseph Convent, Monterey, Calif., \$1.50; Mrs. Mary Reh, Ohio, \$1; Jos. Uhlenkott, Idaho, \$1; CWU of New York, \$5; German Cath. Federation of Calif., \$125; St. Augustine Ben. Soc., Chicago, Ill., \$1; Michael Bubick, N. J., \$3; Otto Jaeger, N. Y., \$3; B. N. Lies, Kans., \$4; Mrs. A. Baumann, N. Y., \$1; St. Joseph Soc., Cottonwood, Idaho, \$35; Dr. A. W. Miller, Ind., \$25; Cath. U. of Ill., \$90.25; St. Joseph Ben. Soc., Brooklyn, N. Y., \$2; Holy Name Soc., St. Boniface Parish, Sublimity, Oregon, \$10; CWU, St. Francis Parish, Munhall, Pa., \$5; Sundry Minor Items, \$2.65; Total to and including Feb. 19, 1949, \$2,891.54.

Central Bureau Emergency Fund

Previously reported: \$2,217; German Rosary Soc., Northampton, Pa., \$5; A. A. Dobie, Conn., \$5; St. Francis de Sales Ben. Soc., St. Louis, \$25; St. Elizabeth Soc., Winsted, Minn., \$50; St. Lawrence Ben. Soc., Milwaukee, Wis., \$25; Eliz. Henninger, Ill., \$2; St.

Henry Soc., Evansville, Ind., \$10; St. Ann's Ben. Soc., Morgan, Minn., \$5; J. L. Schmidt, Ill., \$5; Syracuse Br. CWU, N. Y., \$5; Mrs. M. Waelter, Mo., \$2; Rev. F. MacDonald, Md., \$2; J. A. Mynaugh, Pa., \$5; St. Mary's Cath. Club, Meriden, Conn., \$10; J. V. Wollschlager, Conn., \$5; St. Ann's Soc., LaCoste, Texas, \$5; Brooklyn CWU of N. Y., \$5; St. Benedict Ct. No. 782, C.O.F., Peru, Ill., \$5; St. Peter's Soc., Lindsay, Texas, \$10; Jos. Schmitz, Sr., Pa., \$10; Md. Br. CWU, \$10; K. L. Koch, Ill., \$10; St. Boniface Soc., New Haven, Conn., \$20; Chicago Dist. CWU, Ill., \$25; Allegheny County Sect. CCV of Pa., \$5; St. Augustine Ben. Soc., St. Louis, \$5; St. Stephan, K.U.V. of St. Benedict Parish, Newark, N.J., \$5; St. Boniface Ben. Soc., Newark, N.J., \$8; Men Soc., St. Peter & Paul Parish, St. Louis, \$5; F. Bosch, Calif., \$5; Arthur Schemel, N. Y., \$5; St. Mary of Victories Parish, St. Louis, \$10; O. F. Wolter, Wis., \$1; V. Rev. Msgr. H. E. Stitz, St. Louis, \$5; Our Lady of Good Counsel Miss. Soc., Springfield, Ill., \$10; Rev. Wm. Fischer, Mo., \$25; Mrs. Hy. Ledermann, Minn., \$1; St. Peter Claver Aid Soc., Sheboygan, Wis., \$10; Senior Holy Name Soc., Coplay, Pa., \$5; Christian Mothers Soc., Hallettsville, Texas, \$5; John Potthoff, Pa., \$1; Mr. and Mrs. W. Rohman, Mo., \$5; Wm. Siefen, Conn., \$10; J. F. Leonard, Pa., \$1; CWU, St. Francis Parish, Torrington, Conn., \$5; Christian Mothers Soc., Moulton, Texas, \$5; Holy Trinity Sick Ben. Soc., LaCrosse, Wis., \$10; Jos. Moser, Pa., \$5; St. Ludwig Holy Name Soc., Philadelphia, Pa., \$5; Br. No. 407, C. K. of A., St. Louis, \$5; St. Martin Ben. Soc., St. Louis, \$5; Rev. F. J. Kreuskamp, Ohio, \$5; St. Martin Soc. of Tours, Texas, \$5; Rev. Jos. A. Bartelme, Wis., \$5; St. Elizabeth Holy Name Soc., East St. Louis, Ill., \$10; Bern. Gassel, St. Louis, \$2; St. Joseph Soc. of High Hill, Schulenberg, Texas, \$5; "Kansas Friend", \$5; St. Eustachius Ben. Soc., Burlington, Wis., \$10; CWU, St. Francis Parish, Munhall, Pa., \$10; Total to and including Feb. 19, 1949, \$2,702.00.

Chaplains' Aid Fund

Previously reported: \$139.40; CWU of N. Y., \$25; Total to and including Feb. 19, 1949, \$164.40.

Expansion Fund

Previously reported: \$1,436.80; V. J. Peter, Nebr., for "Life Membership", \$100; Total to including Feb. 19, 1949, \$1,536.80.

St. Elizabeth Settlement

Previously reported: \$11,852.34; Greater St. Louis Community Chest, \$2,533; Interest Income, \$75; From Children attending, \$1,059.11; Total to and including Feb. 19, 1949, \$15,519.45.

European Relief

Previously reported: \$9,423.88; M. Wiltzius, Ill., \$10; Fred Otten, Wis., \$15; St. Francis Convent, Springfield, Ill., \$20; N. N., Wis., \$60; Ruth Alcarez, Mass., \$3.95; Miss M. Debrecht, Mo., \$4; B. N. Lies, Kans., \$16; Rev. Jos. Hensbach, S. Dak., \$10; G. Vogt., Mich., \$10; Total to and including Feb. 19, 1949, \$9,572.83.

Catholic Missions

Previously reported: \$23,633.37; Mrs. R. Huber, N. Dak., \$3; Sacred Heart Convent, S. Dak., \$5; St. Joseph Convent, St. Bride, Canada, \$5; John B. Sanders, Wis., \$35; Mrs. S. Redican, N. Y., \$30; St. Boniface Soc., New Haven, Conn., \$8; Mrs. J. Smith, Ill., \$5; Junior Soc. of St. Michael's Academy, Chatham, Canada, \$10; Mr. and Mrs. H. Eckes, Oreg., \$5; per Helen Lombard, Ill., \$25; M. Nauret, N. Dak., \$10; Mrs. K. Mohan, N. Y., \$5; Rev. M. Mung, China, \$3; N. N., Minn., \$5; A. Hagel, Canada, \$10; P. J. Seefeld, N. Dak., \$40; St. Joseph Junior Military School, Pittsburgh, Pa., \$25; St. Joseph Hosp., Memphis, Tenn., \$10; St. John Hosp., Tulsa, Okla., \$30; Convent of Divine Love, Philadelphia, Pa., \$40; Mrs. A. Benkert, Wis., \$5; F. Pohlschneider, Oreg., \$10; Sacred Heart Convent, Canada, \$10; Anna Pentenrieder, Calif., \$10; Nazareth Convent, Rochester, N. Y., \$5; Frk. Cannito, St. Louis, \$4; St. Joseph Hosp., Fairbanks, Alaska, \$20; A. S. Sperling, Canada, \$5; Holy Ghost Prov. House, Putnam, Conn., \$2; F. Bianchi,

Minn., \$16; M. DeMong, Canada, \$2; F. Reinhard, Minn., \$10; Mrs. A. Bachman, Iowa, \$3; F. Theuer, Wis., \$25; Mrs. C. Schwaab, Minn., \$17; M. Bauermeister, Ill., \$10; Mrs. J. Schaffer, Ohio, \$6; Mrs. E. Cook, Ill., \$3; Our Lady of St. Paul's Convent, Edgewood, R. I., \$3; Our Lady of Victories School, Pascagoula, Miss., \$5; I. Hogel, Canada, \$5; Carmelite Nuns, Milwaukee, Wis., \$25; Miss L. Hoffman, Ohio, \$6; St. Clare Convent, Cincinnati, Ohio, \$50; A. Kramps, Canada, \$10; Frk. Preske, Ind., \$10; Miss J. Drosch, N. Y., \$35; Mary M. Farrell, Ill., \$1; St. Francis Hosp. Breckenridge, Minn., \$5; Mount St. Joseph Academy, Philadelphia, Pa., \$20; Miss M. Rice, N. Y., \$47; Bellarmine, Jefferson High School, Sod., Calif., \$5; St. Joseph Convent, Monterey, Calif., \$45; St. Joseph Convent, Alta., Canada, \$4; Eleanor Scharf, N. Dak., \$4; Agatha Zurcher, Calif., \$10; Anton Benkert, Wis., \$3; Eliz. Gehring, Ohio, \$5; St. Mary Hosp., Cincinnati, Ohio, \$5; J. Jantsch, Wis., \$30; Mrs. Frk. Burns, Minn., \$20; John Heeks, N. Y., \$2; Peter Mohr, Kans., \$10; Mrs. T. Schumm, N. Y., \$20; Jos. Walter, Md., \$5; L. L. Reinhardt, Minn., \$20; St. Mary Hosp., Hoboken, N. Y., \$6; Teresa McCarthy, Calif., \$5; Peter Lutz, Wis., \$25; Monastery of Poor Clares, Chicago, Ill., \$140; John Reger, Calif., \$20; Sacred Heart Orphanage, West Park, N. Y., \$24; St. Francis Hosp., Grand Island, Nebr., \$10; St. Francis Convent, Springfield, Ill., \$135; Michael Fanning, Calif., \$5; CWU of N. Y., \$15; Mrs. H. Schofner, Ill., \$10; A. F. Burkard, Calif., \$5; Ursuline Monastery, San Antonio, Texas, \$4; Mrs. M. Reh, Ohio, \$30; Lucia Sena, N. Mex., \$5; Jos. Uhlenkott, Idaho, \$10; Ray Uhlenkott, Idaho, \$5; Felix Marzen, Idaho, \$5; N. N., Wis., \$65; Violet Thalle, Mo., \$5; Cath. Crotty, Ill., \$2; Freshman Class, St. Mary's High School, Portsmouth, Ohio, \$9; Margt. Miller, Minn., \$2; Michael Schuetz, Wis., \$3; Franciscan Sisters of Blessed Kunegunda, Chicago, Ill., \$5; Mr. and Mrs. Jos. Maloney, Ohio, \$1; Mrs. C. D. Welch, Ill., \$2; Wm. R. Ederer, Ill., \$5; St. Elizabeth Guild, N. Y., \$10; Oscar Trueby, Canada, \$10; Mr. Ben Uppenkamp, Ohio, \$12.50; Miss Margt. Schneider, Ohio, \$10; Wm. G. Cronin, Ohio, \$10; Mr. and Mrs. H. Knittig, Canada, \$2; Mrs. K. Bergman, Canada, \$10; Holy Family Hosp., Alabama, \$5; Mrs. M. Konieczny, Ill., \$1; Anton Guenther, Minn., \$10; Hattie Kappeller, N. Y., \$5; Jos. Koeferl, Wis., \$20; Geo. Wetzel, N. J., \$10; E. Barsuglia, Calif., \$3; St. Joseph Convent, St. Mary, Pa., \$10; Hy. Smith, Nebr., \$2; Regina Kuhn, Iowa, \$5; Fisher Advertising, Brooklyn, N. Y., \$3; N. N., Wis., \$10; Mr. P. Wolfe, Canada, \$10; Gazella Osvotek, Ohio, \$5; Jacob Loef, Canada, \$5; Miss Anna Amann, N. Y., \$14; Frk. Breitfellner, (per J. Riegler, Ill., \$11; Carmelite Monastery, Milwaukee, Wis., \$25; Mrs. J. Schaffer, Ohio, \$5; Mr. J. Williges, Calif., \$10; German Third Order, Calif., \$10; Gottlieb Schaechtel, Canada, \$2; Mrs. A. J. Ockenfels, Ark., \$5; A. S. Sperling, Canada, \$5; Otto Jaeger, N. Y., \$5; St. Francis Hosp., Escanaba, Mich., \$20; Jacob Wyand, N. Y., \$20; Franciscan Sisters of Atonement, Garrison, N. Y., \$20; Mrs. B. Maerz, Md., \$2; Dominican Convent, San Jose, Calif., \$5; Mrs. A. Baumann, N. Y., \$10; Zach. Trueby, Canada, \$10; Mrs. C. Goekel, Ill., \$30; M. Leach, Mich., \$10; N. F. Selinger, Canada, \$4; Rev. Jos. Hensbach, S. Dak., \$10; Agnes Amann, N. Y., \$5; St. Louis District League CWU, Mo., \$5; St. Louis Provincial House, Mo., \$10; N. N. Mission Fund, Ind., \$57.50; Rev. Jos. A. Bartelme, Wis., \$3; Miss E. Geiger, N. Y., \$5; Mrs. Leo Bohn, Wis., \$2; Mrs. C. C. Frei, Idaho, \$50; Mr. and Mrs. K. Widiner, Calif., \$2; Louise Tepe, Ill., \$1; Anna Struch, Minn., \$8; Mrs. M. J. Kingelhoets, Minn., \$6.50; St. Francis Hosp., Grand Island, Nebr., \$16; Convent of Our Lady of Sorrows, Pa., \$2; Frk. Wehinger, Wis., \$50; General Hosp., Alta., Canada, \$5; St. John Long Island City Hosp., L. I., N. Y., \$5; Mgt. Blong, Pa., \$5; Mrs. L. Neidhart, Wash., \$20; St. Eustachius Ben. Soc., Burlington, Wis., \$16; F. H. Schwalter, Wis., \$2; Mother Cabrini Memorial Hosp., Chicago Ill., \$5; Mrs. M. Stitzenberger, Canada, \$5; Total to and including Feb. 19, 1949, \$25,762.87.